he LUTHERAN

CONFIRMATION

". . . to thy growth in grace . . ."

Vol. 41, No. 41

JULY 15, 1959

God Has the Power

THE PARSONAGE telephone rang as insistently as ever on the holiday morning. Though I was preparing to go out to enjoy the free day, I answered. The police department was calling. I recognized the sergeant's voice. He was one of our parishioners.

"They want a Protestant minister over at Holy Name Hospital right away for an emergency baptism," he said. "You'd better get over in a hurry!"

THE NUN in charge of the maternity ward knew me. She paid no attention to my sports attire. Perhaps she thought this was typical Protestant dress for baptisms.

"It's a very tiny baby—premature," she said. "It's down to 21 ounces and we don't expect it to live."

A nurse tenderly lifted the day-old tot from the incubator for the baptism. V prayed for the infant's life and committ her to God's loving care.

A FEW DAYS later I stopped in to inqui about the tiny youngster. The same n greeted me with a big smile. "From t minute she was baptized she began to pi up," she told me. "I knew it would be li that. Now she has an even chance to liv A month later the happy parents were a to take home a strong and healthy child.

Was it a miracle? Or just a coincidenc Would the baby have thrived as well witho the baptism? I only know this—the expe ence strengthened my conviction that God able to do much more than we ask or thin We pray rightly, "For thine is the powe

—A. P. S.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt. secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylva H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in U.S. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

ıo Teaches the
ıchers?
By R. E. Huldschiner 12

ıe Must Do Her
mework
y Robert M. Herhold 15

s Is How Jane Can
prove
By W. Kent Gilbert 17

ay Cats Not
lcome
By Mildred Stone 19

yer Is More Than
ords - John Brokhoff 21

urch in the News - 4
ıshington - - - - 10
nadian Affairs - - 11
ıod Convention:
Western Canada - - 31

ws in the Churches:
ada - - - - - - - - 47
ida - - - - - - - - 39
fic Southwest - - - - 42
Philadelphia - - - - 33
York - - - - - - - 34
y Jersey - - - - - - 36
y York City - - - - - 38
th Carolina - - - - 44
ıs-Louisiana - - - - 40

e Make a Family - - 22
orship Notebook - - 24
sonal Problem Clinic 25
ide to Bible Study - 27
ks 29 Letters 32
Conclusion - - - 50

THIS WEEK . . .

● ONE of the editors of THE LUTHERAN gets into an argument this week with 1) a parish pastor and 2) another editor. Robert Huldschiner has heard a lot about the "long-range program" which will produce new courses of instruction for parish education by the mid-60s. But, he asks, will the teachers be any better? He thinks pastors are not making the most of their opportunities in their weekly sermons in teaching the teachers (*pages 12-15*).

Pastor Robert Herhold of Mound, Minnesota, replies with an explanation of the various purposes the Sunday sermon is intended to fulfill (*pages 15-17*). Dr. W. Kent Gilbert of the staff of the Board of Parish Education tells about methods and means now available for helping church-school teachers fit themselves for their work (*pages 17-18*).

● MILDRED STONE in the short piece entitled "Stray Cats Not Welcome" (*pages 19-20*) takes up a question which is often discussed in this magazine (remember "No Necktie in Church" in THE LUTHERAN of March 4?) Aren't our congregations too exclusive in their fellowship? Are we enough concerned with people whose social status is below our own?

● "FIVE MAKE A FAMILY" (*page 22*) is a hardy perennial in THE LUTHERAN (has been continued since 1940 when it used to be "Musings of a Minister's Wife" and was about the Lathrop family, not the Meltons). During this past winter the story has run along smoothly, but the author changed. Mrs. Margaret Irvin gave up the assignment and Miss Lucille Hein of Staten Island, New York, took over. She is the author of a recent book about family life, *Enjoy Your Children.*

THE CHURCH IN THE NEWS

Don't agree on segregation

There's a big gap between opinions of pastors and laymen on the segregation question in the deep South, the New York *Times* reports. Fifty-three church leaders in 10 southern communities were interviewed for a series of articles by John Wicklein in the *Times* this month. "Usually the ministers are far ahead of their parishioners" in favoring racial equality, says Mr. Wicklein.

Eighty per cent of the southern clergy, according to a poll conducted by *Pulpit Digest*, favor racial integration in public schools. Some pastors speak out boldly (and some, such as the Rev. Robert McNeill in Columbus, Georgia, are ousted from their pulpits as a result). Most pastors don't say much, but do venture to urge that public schools be kept open even at the cost of some integration.

Laymen run risks

Laymen, says Mr. Wicklein, run serious risks in their jobs or businesses in the South if they favor integration. They become targets for attack by extreme segregationists. But there is "a big change in attitude on race" taking place in the rank-and-file church membership, Mr. Wicklein was told by a Presbyterian leader, John Marion. "Many will not mit it, even to their neighbors, beca of fear.

"Their consciences are troubling th Many think they are alone." If they no fear of the consequences, "m would express opinions that would am you," said Mr. Marion.

Old people in the South oppose tegration more strongly than young p ple, Mr. Wicklein was told. "Segre tion is maintained by older folks who often dominate our churches," a cle man said. "Young people don't ag with their parents and would welc integration."

At top-level conventions almost all denominations in the South—includ the biggest, the Southern Baptist C vention—"have condemned segrega as morally wrong," says Mr. Wickl Yet at the local level the Southern B tist churches "have done next to noth to promote integration" but have d "much to continue segregation."

Vatican envoy again asked

Protestants had been fighting move give U.S. diplomatic recognition to Roman Catholic Church by sending ambassador to the Vatican. During Roosevelt administration, Myron C. T lor was sent to Rome as the preside personal representative. An effort President Truman to send Gen. M Clark to papal headquarters as an bassador aroused a storm of protest. S recognition of a church body by U.S. government would be a violatio the constitution, opponents said.

This month the Senate Foreign R tions Committee heard a recommen tion from a group of retired foreign s ice officers that diplomatic relations v the Vatican be established in an " ostentatious manner." The group

sed that an American *charge d'affairs* sent to the Holy See on a permanent sis. Since the representative would not an ambassador, congressional approval the appointment would not be needed, recommendation pointed out.

Establishment of formal relations with Vatican would provide "an impor- t source of world information and in- igence" and would "enhance our posi- n with our Latin American neighbors," document said. It added that "we ould ally ourselves with an important i-Communist force."

and View Seminary may move

Major problem facing the church to be med by a merger of the Augustana, nerican Evangelical, Suomi, and United therans will be the location and num- of theological seminaries. The ULC ten seminaries, the other churches e each.

First break in the seminary front came o years ago, when the Suomi Seminary ved from Hancock on Michigan's up- peninsula to the campus of the ULC icago Seminary at Maywood, Illinois. recommendation to be made to the nual convention of the American angelical Church next month indicates next step.

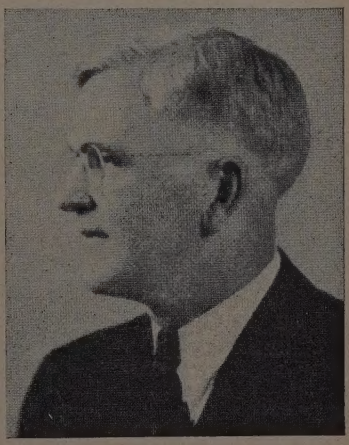
AELC delegates will be asked to ap- ve moving their Grand View Semi- y from Des Moines to the Chicago minary campus. Dr. Axel C. Kilde- rd, dean of Grand View, would be- me a member of the Chicago faculty. iliation of Grand View with Chicago uld take place next July 1.

The report to the AELC convention tes that discussions have been under- y between Chicago, Suomi, Grand ew, and Augustana Seminary represen- ives looking toward establishment in Chicago area of "an entirely new seminary" that would "embody the traditions and life streams of each of the four institutions and the churches that they served."

Missouri bars women voters

A California congregation had appealed three years ago to the Lutheran Church—Missouri Synod for a change in its rule that "women should keep silence in churches." Women did not seek the right to hold office, the congregation pleaded, but asked "that opportunity be provided . . . to express opinions." It asked that each congregation be allowed to set its own policy on women speaking and voting at church meetings.

Granting women the right to vote "is contrary to the will of God," a study committee headed by Dr. Walter W. Stuenkel, president of Concordia College, Milwaukee, reported to the Missouri convention at San Francisco last month. Congregations that allow such voting ought to "reconsider their practice," the committee said. Delegates agreed, saying



MISSOURI RE-ELECTED PRES. BEHNKEN
He got his ninth three-year term

the committee's findings were "based on sound scriptural principles."

The United Lutheran Church and most other American church bodies grant women the right to vote at congregational meetings, and to serve on church councils and as delegates at conventions.

Catholics didn't like Masonic rite

After President Dwight Eisenhower got through spreading mortar for the 4,200-pound cornerstone of the new east front of the Capitol building in Washington, the Masonic Order took over. Masons had conducted a ritual 166 years ago when the original cornerstone was laid by George Washington.

Roman Catholic organizations protested against Masonic ceremonies at a ceremony of national importance. A representative of the Roman Catholic archdiocese of Washington had been invited to participate in the cornerstone laying on July 4, but refused because the Masons were coming.

"We simply did not feel that a Catholic priest could participate by giving the benediction for a ceremony in which the Masons perform quasi-religious rites," said a spokesman for the archdiocese. Leader of the Knights of Columbus, Luke E. Hart, criticized inclusion of the Masons. Any Roman Catholic who becomes a Mason is automatically excommunicated by his church.

No easing of Missouri Masonic ban

A proposal that the Missouri Synod lift its restrictions against Masons and other lodge members was voted down at the church's convention last month. Lodge members are barred from church membership, according to Missouri Synod rules. Theodore Borchardt, a Montana layman, submitted a memorial to the convention pleading that "lodge members be taken into full membersh along with the rest of us sinners." T ban on their membership "forces ma of our finest and most prosperous citize into other church groups," he said.

The synod rejected the memorial "misapplying God's Word." It called district presidents to take action agai pastors and congregations who do r conform to the synod's anti-lodge po tion. Recognizing that some congreg tions have lodge members in spite of t official ban, the 1956 convention h adopted a resolution permitting them " exceptional cases" to receive holy co munion if they renounced any "an Christian teaching" of their lodge.

Sunday movie battle in Carolina

There were 1,400 people at the Ca lina movie theater in Greenville, Sou Carolina, on the last Sunday in Ju Three other theaters in the city w open, plus drive-ins outside the city. N day the theater operators were brou to court for violating the law.

Movie operators have decided to ca their case to the state supreme court. "W ask for equal treatment," said a thea man, H. T. Lashey. "Many other bu nesses are operating in Greenville Sunday and no steps have been taken law enforcement officers to close do those places. We want the right to co pete with Sunday television and ot forms of entertainment."

Greenville permits a city-owned sk ing rink, plus swimming pools, bowl alleys, and golf courses to operate Sundays.

Many of the city's clergymen oppos the Sunday movie opening. Dr. Wyn Boliek, pastor of Trinity Luther Church, said, "I've seen lots worse thi than movies on Sunday. It's a perso choice."

In nearby Spartanburg a referendum e is scheduled July 14 to see how the nty voters feel about the ban on Sun- activities. The Rev. Fred Dabney the Spartan Baptist Association said attack on Sunday laws may "turn the rd's day into a day of big business." volt against Sunday laws in numerous th Carolina communities has been un- way for a year.

DR. WYNNE BOLIEK
"Lots worse things than movies"

C still wants merger

Twice the congregations of the 77,000-mber Lutheran Free Church had re- ted plans to join the three other church dies in forming the American Lutheran urch which will come into being in 61. After the first negative vote, LFC egates withdrew from the joint union mmission in which they had been work- with representatives of the American, angelical, and United Evangelical urches.

At LFC's convention in Minot, North kota, last month, Dr. John Stensvaag, sident, declared that he was "more nvinced than ever" that his church's ue destiny" lay in becoming a member the larger body. A new referendum of congregations will be held in 1961, Dr. Stensvaag said. Meanwhile LFC will co-operate with the merging churches in home and foreign missions and parish education.

New idea in foreign service

There were 37 people studying at an unusual school near Baltimore this month. They are Christians who are going overseas—but not as missionaries.

Some are engineers. Others are educators, and so forth, who are preparing for government service or assignments from private industry in Asia or Africa. They come to the Koinonia Foundation, in a country estate in Maryland, for a short course in how to live as Christians in their overseas situations.

Although the number of missionaries sent overseas by U.S. and Canadian churches is now at an all-time high, there is a still larger number of individuals from the two countries who are overseas on nonchurch assignments. Some of these people come to Koinonia (it's a Greek word meaning "fellowship," "community") to learn "how the spirit of Christ may be expressed in practical service as the best answer to the challenge of a world in crisis."

Koinonia is a nondenominational establishment opened in 1951 by such men as Glenn Clark, Congressman Walter Judd, Rufus Jones, and Glenn Harding (the executive director). It aims at teaching its students to practice the Christian religion in far-away lands.

Pope praises de Gaulle regime

Relations between France and the Vatican had not always been friendly. Although nominally a Roman Catholic country, France had experienced strong anti-clerical movements since the time of the French Revolution. State subsidies

were taken away from church institutions and ecclesiastical officials were removed from political posts.

In 1951 the French government restored subsidies for parents of children who attended Roman Catholic parochial schools, although no direct aid is given to the schools themselves. A measure now pending in parliament would provide full tuition payments for children who attend church schools.

Last month Gen. Charles de Gaulle, president of France, visited Pope John XXIII in Rome and heard his government praised for its "noble aims" in striving for ideals of justice and brotherly charity. The pope praised France's "astonishing capacity for recovery."

President de Gaulle, a faithful Roman Catholic, is said to favor a concordat between France and the Vatican. Such an agreement might lead to a political alliance between France and other Roman Catholic lands such as Italy, Spain a Portugal, according to political observe

African quartet on church tour

Drums from the African jungle w sound through 29 states of the U.S. the coming year, as the "ambassad quartet" (*see photo*) is brought by t Methodist Board of Missions to gi Americans a sample of folk music Rhodesia.

The "ambassadors" who will gi Americans primitive music are teach in the Methodist annual conference Rhodesia. They were trained by Mar May Ball of Chicago.

Suomi doesn't want to be a syno

In the merger which the United L theran Church is planning with th other churches, the Suomi Synod w promised the right to remain as a n geographical synod, rather than have

DRUMMERS COMING
They will give Americans a sample

gregations divided among the synods
he new church according to their lo-
on. This month Suomi expressed
ingness to give up its identity as a
geographical synod.

he Suomi Synod—officially called the
nish Evangelical Lutheran Church—
l its sessions in St. Michael's, a ULC
rch in Berkeley, California. Dr. Ray-
nd W. Wargelin was elected to a sec-
four-year term as president.

uomi wants "complete unity," accord-
to action taken at its convention.
egates prefer that "congregations of
Suomi Synod will merge organically
n the geographical synods of the new
eral church, but will retain the free-
n to hold free conferences among con-
gations of Suomi Synod background."
vote was unofficial, since definite
on is not scheduled until the constitu-
of the new church is ready for adop-
in 1960.

urchmen to march on nudists

Greece's government had issued a per-
to a French nudists club to establish
amp at Loutraki, near Corinth. De-
nds for annulment of the permit were
le by the Holy Synod of the Greek
hodox Church.

Orthodox Archimandrite Augustinos
ndiotis has promised to lead a march
300 members of the religious associa-
n of St. Athanasius into the nudist
np. He said they would persuade the
lists to leave the area.

d so forth

Dr. Karl Witte has been elected bishop
the Lutheran Church of Hamburg,
rmany. He succeeds Bishop Volkmar
Herntrich who was killed in an auto
ident last year. . . . The 1,300-mem-
Evangelical Lutheran Church in Jor-
dan has been given recognition by the Moslem state as one of the "non-Mohammedan religious communities" of the country. With congregations in Jerusalem, Bethlehem and other cities, the Jordan church is an outgrowth of mission work begun by German groups 100 years ago.

Church construction is riding the crest of a new boom, U.S. Departments of Commerce and Labor reported. Starts during the first six months of 1959 totaled $427 million, a new high . . . Women who wear shorts in public are "contributing to moral degeneration," the Danville (Virginia) Minister Association said. It asked the city council to pass an ordinance banning wearing of shorts in public.

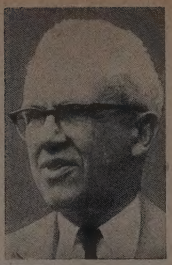
Lutheran Brotherhood life insurance society of Minneapolis joined the top echelon of insurance companies last month with more than one billion dollars of insurance in force. Of 766 commercial companies operating in the U.S., only 77 had reached this level on Dec. 31 of last year. Lutheran Brotherhood sells only to Lutherans.

An English-speaking Lutheran congregation will be organized in Johannesburg, South Africa, for some 1,000 Lutherans who are not members of the Swedish and German churches there. A grant to help set up the new ministry was made by the Lutheran World Federation.

Thirty men are enrolled in the first class at a theological seminary set up at Lgaweng, New Guinea, through a grant from the Lutheran World Federation's Department of World Missions. The new school will train native clergy to serve New Guinea's 200,000 Lutherans.

WASHINGTON

By ROBERT VAN DEUSEN



STEEL STRIKE?

THE THREAT of a big steel strike was postponed for two weeks, just as the factories were preparing to bank their fires and the unions were sending out strike orders. The reprieve came as the result of a plea by President Eisenhower to continue negotiations.

The White House had tried hard to avoid taking sides in the controversy. The President's advisers had persuaded him to withdraw his suggestion that a government "fact sheet" on the steel situation might clarify the economic issues. They told him that the choice of data would be sure to bring charges that the administration favored one side or the other.

When David McDonald urged Eisenhower to appoint a board to establish the facts in the dispute, the President declined. He replied that the Taft-Hartley Act limited such presidential action to emergencies.

In his letter to McDonald, Eisenhower urged that both sides "continue to bargain without interruption of production until all of the terms and conditions of a new contract are agreed on." McDonald's ready agreement to a two-week moratorium reflected a lack of enthusiasm among the rank-and-file workers for a prolonged steel strike. It provided the union leader with a face-saving way out of proceeding with the threatened strike on July 1.

Tough bargaining

FOR TWO MONTHS the steel indus and the union had been holding fruitl contract negotiations. The industry s that any rise in labor costs would be flationary and that it could not ra wages without raising prices. The uni insisted that steel profits are so high th wages could be increased without a c responding rise in prices.

When the end of the present contra drew near and no agreement had be reached, the union proposed a fifte day truce, with any wage increase a benefits eventually agreed on to be retr active to July 1. The industry reject this flatly, calling on the union to po pone the strike deadline indefinitely wh negotiations continued, with the worke continuing at present wage levels.

The retroactive wage clause thus b came the main bone of contention. responding to President Eisenhowe plea by agreeing to a two-week strike d lay, McDonald said he would insist th retroactive pay be one of the items negotiation during that period. Failure reach some agreement by July 15 wou bring the strike threat back in full forc

THE DELAY may strengthen the ha of a minority in the steel industry whi believes that a modest increase in wag could be absorbed without raising pric This is based in part on a fear that t industry's profits for the second quart will be so far above all previous recor as to be embarrassing. But even if th point of view should prevail, there wou be a sharp difference between labor a management about pay hikes.

If half a million workers, representi 90 per cent of U.S. steel productio should walk out, it would be the bigge strike in the last three years and cou seriously affect the cost of living.

anadian affairs

A NATIONAL FLAG

Flagmakers had a big business during visit of Queen Elizabeth—yet Canada has no national flag.

Most popular flag, of course, is the nion Jack of Great Britain. Symbol the initial conquest of the New World the British, it is the nearest thing to a tional flag that the country has. But ıny Canadians want a different one, beuse the Union Jack seems to imply lonialism and British domination.

Gaining in use is the so-called "Red sign." It is the official flag of the nadian merchant navy, but lately has en used on land on many occasions in ıce of or along with the Union Jack. has the Jack in the upper corner. In fly is a crest which includes the Maple af.

The question of a national flag has en perennial in the parliament. A few ars ago a suggestion for a national con-t for a suitable design brought thouıds of sketches. But the government s shied away from the matter. It might political dynamite in a largely bitional country like Canada.

Recently one member of parliament empted to put the government on the ot by introducing a private bill that ould have required the cabinet to pre-re a design and submit it for approval. ıe bill was called "a cheap political ck" by a government official.

One of the supporters of the bill made ference to a survey in which 1,200 high hool students were asked: "Do you ink Canada should have a distinctive tional flag?" The replies were 83 per nt in favor, 13 per cent against, and e rest undecided. This proved, he contended, that "the time has come to reach a decision in this matter."

"None of us in this House wants this flag to become a political issue," declared one MP. "We do not want to create a division over something which can be a very emotional matter. What we must do is call upon that well-known Canadian characteristic — compromise. With our two healthy and vocal cultures, we have built our nation through compromise."

However, that compromise should never "obliterate the Union Jack from the design."

"As to the argument that the Union Jack indicates British sovereignty over Canada," the speaker continued, "I do not believe that any thinking Canadian holds that view today.

"As to the contention that the Union Jack bears no symbol in it to represent the French part of our nation, that is true, but if our French-speaking Canadians want some symbolic emblem in our new flag, by all means let us have it. If the fleur-de-lis answers that objection, let us have it; if the Maple Leaf answers it, let us have it.

"Then we are told that the Union Jack has no meaning for those ethnic groups who have come to this country and become Canadians. I cannot accept that argument, either. People from other lands came here by their own choice. They might well have been influenced by the very fact that the Union Jack is a symbol of liberty, a flag by which all men have been created free and equal."

But the government was in no mood to tackle the flag problem. Speaker after speaker rose to say that Canada should have a flag of its own. They spoke until the time for consideration had expired, and the bill was "talked out."

—NORMAN BERNER

WHO TEACHES THE TEACHERS

We depend mostly on amateur teachers in our church schools. Where can they get knowledge necessary for their job?

By ROBERT E. HULDSCHINER

I'M RATHER FOND of Jane Johnson in Middleborough, New Jersey. Jane is an attractive woman of 35. She doesn't admit to 35, of course, but I know her age. She has a husband who is 40, works as a foreman at Eastern Turbine Company and makes $7,000 a year.

Jane has an eight-year-old boy, Johnnie, and a twelve-year-old daughter, Caroline. They're a happy family, living in a $12,000 home in a five-year-old development three miles south of Middleborough which, as the name implies, is right in the middle of New Jersey.

Jane is 5 ft. 5 in., slim, attractive and her driver's license says she has brown eyes and brown hair which doesn't add much to the description but completes the picture. She was raised in York, Pennsylvania, went to work as a secretary after graduating from high school, and married at 22.

She has been a Lutheran all her life and is now a member of St. Paul's Church in Middleborough where she teaches eight-year-olds in the primary department. She doesn't quite know how she got into the teaching job in church. But if you ask her she'll tell you that she was "drafted" and that she loves it.

SHE KNOWS that she isn't really a teacher. When an inquisitive lecturer at a Sunday school conference asked her—of all people—to define the Lutheran understanding of faith, she cheerfully pleaded the Fifth Amendment. She was comforted by the fact that everybody else in the group followed her example.

Jane Johnson has no illusions about her limited knowledge of Lutheran doctrine. But she is a loyal church member and devoted teacher and she isn't too disturbed about it. After all, she says, I'm just one of 18 teachers in Sunday school and I don't have to be an expert to teach eight-year-olds.

IT WOULD come as a rude shock to Jane Johnson if she knew that a few months ago some 70 illustrious men—theologians, synod presidents, professors, educators, psychologists, authors—met in seclusion in a Pennsylvania hotel to probe deeply into her mind and into the minds of her eight-year-old pupils.

She would be even more perturbed if she saw the mountains of document-sized papers, charts, and books these people

ere studying while discussing her. And d she been able to listen in on their nversations, she would have been ared. Because she would have discov- ed that she could not understand the nguage these people were talking.

The people in the hotel were review- g some of the objectives in parish edu- tion worked out through 18 months of udy and debate by a staff of experts lled to design a completely new pro- am of Christian instruction for four utheran bodies soon to merge into one -the United Lutheran Church, Augus- na, Suomi Synod and American Evan- elical Lutheran Church.

This job will take several years. Jane hnson may be relieved to know that so r nothing definite has happened. In ct, she would gladly agree with the ex- erts that there is a lot of room for im- rovement in Christian education. She ould not agree with the conclusion eached last year by *Life* magazine that ie average church school is responsible r "the most wasted hour in the week," ut she would admit that things could be lot better. The trouble, Jane says, is iat she isn't really a teacher and that ie doesn't know much herself. "I," says ane Johnson, "am an average housewife nd I'm doing what I can."

AT THIS POINT, she has the full sym- athy of the long-range planners of par- h education. They know she's average, fact, an ideal average.

She's average because she's a woman. eventy-six per cent of all Sunday school eachers in the congregations of the four hurches are women. She's of average ge (35 per cent are 35 or younger) and ves at the center of the four bodies' argest concentration of churches (over ,000 congregations in the Middle Atlan- ic region).

Her husband's job and income level are average, her education is average (59 per cent of all Sunday school teachers completed high school but went no fur- ther) and she has two children. (Sta- tistically she should have about 2.6 but she refused to have a .6 child, even for the sake of statistics.)

The researchers on the long-range staff know that Jane was not trained for the job of teaching in Sunday school. She had been given a book and was told to read it. She does attend monthly work- ers' conferences (45 per cent of all con- gregations have them) but under their customary definition of supplying "en- richment and business discussion" to the teachers, these conferences haven't done much to increase her knowledge of Christian education.

SO THE EXPERTS themselves wouldn't expect Jane to understand what they are talking about in their planning sessions. They have worked out the objectives for age levels in all school departments but they might find it difficult to explain to Jane what they are. They have to use words she doesn't understand.

If Jane asked me, the nonexpert, I would probably say that what these peo- ple are planning is to give children a foundation on which an understanding of faith can be built. That has always been the aim of Lutheran Sunday schools. But the planners are looking for new methods to do it, because the old ones didn't work too well. Average Jane would understand that. It didn't work too well for her either.

But she would continue to ask ques- tions. She would ask what I mean by "understanding of faith." I would have to answer that this understanding doesn't stem only from knowing the Bible or the Ten Commandments but that it's some-

You can't expect Jane to read all these

thing that comes from within and for which the seed must be planted at an early time.

That explanation wouldn't do Jane any good. She'd look at me in confusion and say: "How do you expect me to plant the seed when I'm not sure about this 'something' myself?"

SINCE I'm no expert this would be my turn to plead the Fifth Amendment. I know that the qualified people will have their answers ready when they prepare the new curricula. But I would like to plead for understanding on behalf of Jane Johnson of Middleborough, New Jersey. Don't expect too much of her.

Jane is willing, and she isn't dumb. She realizes that even the best curriculum, the most expertly prepared Sunday school book, is only as good as the teacher can make it. She's no backward woman, and although she has heard so people say that perhaps a return to lea ing by rote, to memorizing Bible ver and Luther's Catechism, would go furt than any of the modern methods, doesn't go along with that. She has t children in school, attends the PTA me ings, and has heard about modern trer in education.

But Jane is neither a theologian nor psychologist—and she hasn't much tir for reading. This means that she cann be expected to bone up on her Sund school job by reading books or magazi articles. She has a full-time job as mother and housewife.

Except for the moments when her hu band explains to her the hard facts budgeting and the reasons why the fam ily car will have to run another 10,00 miles before being traded in, there is onl one time at which Jane Johnson is read to listen and to learn. That time come once every Sunday morning—when th pastor preaches from the pulpit.

THAT'S JANE'S listening time. No boo will ever give her the insight into faith the sermon can give. The key to her un derstanding is the pastor. And since th pastor is the one who picked Jane fo the job of Sunday school teacher (sta tistics say he does it in 63 per cent of al cases) and since he selects the materia she is going to use in her class, he isn' just the key to her understanding. He i the key to the future of education in the Lutheran church.

At a time at which the role of the lay man in our congregations is more and more stressed, this conclusion may be out of step with a lot of theories. But Jane Johnson's problem is no theory. It's real.

The fact is that Jane, who is a sincere worshiper during the Sunday service, is also an alert listener during the sermon.

e hears about 50 sermons a year. Over ten- or twenty-year period, that acnts for a lot of listening.

Jane knows that a sermon is no Sunday hool lecture. It has its set topics acding to the church year and it is part her service of worship.

But to her the pastor is the man who ows the answers to her questions about church and the Christian faith. She'll ver ask him outright for the explanans she needs but she'll try to get them m what he says. She detects elements instruction in any sermon, whether Christmas, or Easter, or the 13th nday after Trinity.

Gradually, over the years, her religious tlook is molded by things the man in e pulpit says.

I DON'T KNOW, of course, what kind of nday school material will come out of e long-range program. I suppose that will attempt to assist in developing e total personality of the child in light Christ's teaching and God's love. That's a wonderful and ambitious program. It might go a long way toward making us better and more informed church people, and we all need it.

But if Average Jane and all her brothers and sisters on the church teaching staff are to use it effectively, they'll have to know a lot more than they know now. And since this is long-range, a foundation for that knowledge will have to be laid over years to come—not through books or an occasional workshop, but Sunday after Sunday from the pulpit.

In other words, that program would have to be not just long in range but also broad in outreach. It would have to involve the entire life of the church and not just the Sunday school sector. And it would have to recognize that the anchor man in any congregation is not the Sunday school superintendent but the pastor.

Without that process of total growth, I'm afraid that Jane may be in serious danger of developing a split personality. That would be a pity.

Dr. Huldschiner, a member of "The Lutheran" editorial staff, thinks sermons should be more helpful . . . We have asked a parish pastor to give his opinion in reply . . .

Jane Must Do Her Homework

By ROBERT M. HERHOLD

To SAY that the key to making Jane a etter Sunday school teacher is for her to sten to better sermons is to give a too imple answer to a complex problem. It s, also, to absolve Jane of her respon ibility to read, discuss, and think about er faith.

If "Jane is willing and she isn't dumb," then she shouldn't be let off so easily. "She hasn't much time for reading." Perhaps, but how much time does she spend watching TV or "coffee klatching" with the girls in the neighborhood? Both of Jane's children are in school and how many hours a day does it take to keep a $12,000 home clean?

A housewife has a lot on her mind

THE PROBLEM of Jane becoming a better teacher will not be solved simply by listening to more or better sermons. There are certain built-in difficulties in preaching that make it impossible to speak directly to Jane's problem.

As her pastor steps into his pulpit on Sunday morning, he is aware of many needs in the lives before him. If he concentrated alone on helping Jane to become a better teacher, what about the teenager facing a great temptation, the young couple who has just lost their baby, the 45-year-old businessman who feels all washed up, or the elderly widow who thinks she has outlived her usefulness? What her pastor says this Sunday that may be of benefit to one of these people may not be of direct help to Jane in preparing next week's lesson.

The Lutheran church takes doctrine seriously, but perhaps we have not given sufficient consideration to just how doctrine is communicated to people. If doctrine is the reflection and "putting down on paper" of our experience with God, then how can we possibly teach the content or doctrine of our faith apart from the experiences of it?

Jane doesn't need more sermons Lutheran doctrine (she may be gett too many already!) as much as she ne help in making religious sense out many of the common experiences of life. More than hearing the corr theory of forgiveness, Jane needs to f give and be forgiven—by her husba her children, and her neighbors. S needs to accept God's forgiveness wh is related to human forgiveness and transcends it.

JANE IS NOT a sponge who can sc up the great teachings of her faith in minutes on Sunday morning. She nee to question, probe, read, think, and m of all, to relate these teachings to H own life.

But Jane first needs to examine H life. Otherwise she will be trying to ha doctrinal coats and hats in mid-air.

Maybe an exciting discussion cou take place if Jane would introduce thoughtful question at the next Sund school teacher's meeting. (She shou get the question out before the group ge involved in a half-hour discussion on pr rating the phone bill with the chur council.)

PREACHING SHOULD be devotional, i spirational, as well as instructional. Se mons should challenge people to mal bold decisions about their lives. Th should point the direction to Calvary a the victory beyond it, but the preach can never clear away all of the stones underbrush along the way for peopl Nor should he.

I feel sorry for Jane's pastor if sh comes to listen to his sermons like som one putting a quarter in a vending ma chine and expecting a finished produc to tumble out.

INSTEAD of loading all of the respon sibility for making Jane a better teache

n her pastor, why doesn't Jane sug-
t that the agenda be junked for the
t meeting of St. Paul's Sunday school
f. Copies, for instance, of Daniel
kins' little book, *Believing in God,*
ld be ordered at $1 a piece. No tell-
ing what might happen. Teachers might start reading. They might also start looking forward to teachers' meetings!

Preaching can be helpful, but a teacher like Jane shouldn't use the sermon as a substitute for *really* doing her homework.

Chief of staff in "long-range program" planning is Dr. Gilbert, whom we asked to explain how Jane can get the training to keep in step with the planners

This Is How Jane Can Improve

By W. KENT GILBERT

Jane Johnson sounds like a delightful
rson. What surprises me is that Dr.
ldschiner, who seems to like her so
ll, is ready to consign her to listening
five hundred sermons as her one hope
becoming a competent church school
cher. I wonder if he really knows
ne or whether he is wedging her into a
pular stereotype.

Dr. Huldschiner's article about "Fifth
endment Christians" contains so much
th that one is tempted to overlook the
ints where the picture is overdrawn.
fairness to Jane, her pastor, and the
ng-range program of parish education,
rhaps, something more should be said.

First, Jane herself. She is described
an "average" teacher. That is cer-
inly in her favor, for Christianity has
en a religion that has had amazing suc-
ss among average people. Fortunately
isn't necessary to be an egghead either
be a Christian or to communicate one's
hristian convictions to others.

Of course Jane may not be as articulate
out her faith as one might hope, par-
cularly when she is put on the spot by a speaker at a Sunday school conference who ought to know better than to pull such a trick. But does this really mean that she doesn't know the essentials of Christianity?

A colleague of mine said that his five-year-old daughter came home from church a few weeks ago and announced that she was finished going to Sunday school. When her mother asked why, she answered that she already knew the answers, "God made me. God loves me. I am a sinner. And Jesus died to save me. What else is there to know?" Well, there is quite a bit more to learn, but the five-year-old had made a good start. Sometimes, however, we make Christianity sound so complex that the Jane Johnsons are convinced they don't know anything.

Second, Dr. Huldschiner is correct when he insists that one way the Jane Johnsons will be helped in their basic understanding of Christian doctrine is in listening to their pastors' sermons. The educational potential of the sermon is tremendous, but the primary function of the sermon is not to educate.

This is Jane making her lesson plans

It is to proclaim the gospel so that persons may hear the Word of God and respond to his redeeming grace. While Christian education also is concerned with the individual's response to the Word of God, there is a distinct difference in approach between preaching and teaching.

Let there be no misunderstanding. Jane Johnson needs to hear her pastor's sermons, just as she needs to participate in the worship of the congregation in the whole of the Service. This experience is basic for her Christian life. But it is not all the equipment she needs in order to be a good church school teacher.

She needs not only an acquaintance with the key doctrines of the church but also a systematic understanding of the Bible, which she cannot get simply from listening to sermons. She needs to know something of the work of the church, its missions, its program, its heritage. She needs some sense of how people learn and how to go about this business of teaching in an effective way. In short, s needs to study.

FORTUNATELY, countless Jane Johnsc and Jim Johnsons realize this kind preparation—over and beyond sermc listening — is essential. Approximat 25,000 of them attend camps, summ schools, and leadership classes every ye to take special courses in theology, Bib and education.

Most of them, we believe, read Th LUTHERAN to keep alive to the growi edge of the church. Nearly 40,000 them read *Parish School* each mont Literally hundreds of thousands of book manuals, and guides are bought and us by teachers who are eager to do a bett job. Almost every church-school teach has an assistant teacher in print—in th form of a leader's guide—which he us in preparing his lessons.

Finally, no one dreams that all of th effort by consecrated workers like Jar Johnson produces the results that migh be desired. That is why the seventy ex perts whom Dr. Huldschiner mentione met at a hotel hideaway recently to ma out a better educational program for th Lutheran church in the future.

That program goes far beyond th Sunday school and tries to get right a the heart of problems faced by teacher like Jane Johnson. These planners hav no illusions about Jane's potentials. Bu they aren't selling her short either. The believe Jane and a hundred thousand lik her will come through when given mor help to do the job they want to do.

WE ARE NEVER such skilled logicians as when we are trying to find reasons for doing the things we want to do. We are never such eloquent orators as when we are telling ourselves why we should *not* do the things we do not want to do.—JOHN BAILLIE in *The Idea of Revelation in Recent Thought* (Columbia University Press)

STRAY CATS NOT WELCOME

By Mildred Stone

Everybody welcomes a little kitten, t who wants a tough old cat?

In the inner city church to which I long, the congregation is enthusiastic out the youth center it provides for the ddlers, children and teenagers of our teriorating neighborhood. But at the st hint that some of us might visit the rents of these youths to see if they uldn't enjoy a little church fellowship . . .

"Oh, I'm sure they wouldn't be inter- ed! They're so unstable, always mov- g in and out . . . Why, many of them ve broken homes!"

Finally, after I mulishly persisted that ch persons sounded all the more needy d lonesome, came the unanswerable: on't you think they'd stick out in our ngregation? I'm afraid they wouldn't in."

Apparently it's a fine thing to let the tens of the neighborhood use our cilities. But what happens when the tens grow up to be cats? And what if e mother cats tag along to see what eir kittens are up to? Obviously, ey'd be uncomfortable." Does this an they'd be made so?

As a former social worker, I'd say some neighborhood-grown cats would fit in and some wouldn't. I've known many relief families who were neatly dressed, mannerly and used passable English. And those are the criteria for church membership, or aren't they?

But then, I admit, I've known others —skins either leathery from no make-up or dried out from an oversupply, hands discolored or misshaped by accident or toil, voices that range from a whine to a belligerent bellow trying to disguise their self-doubts. No, this kind of folks wouldn't fit in.

Sometimes it seems to me as if we have turned the church into somethng resembling the bed of Procrustes. Procrustes, according to the Greek legend, tailored the sleepers to the size of the bed by stretching or cutting off their legs.

In Jesus' days, beds were apparently flexible—men could "pick up their bed and walk"—and the congregations too weren't set in too solid a mold. The Epistles of James, Peter and Paul make frequent and friendly references to widows and orphans. Just when did the church start looking down on "broken homes"?

(This phrase seems to be fast taking on a connotation of untouchability — like "charity." It's been tainted by social workers. On our church membership cards persons are designated as: "div.", "sep." "wid." with no stigma attached.)

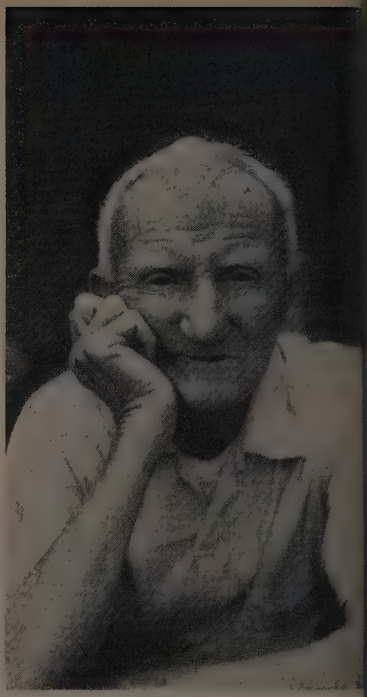
Of course, people who "move in and out often" have for years had a hard time in our Christian culture. The ancient Jews provided for "the stranger within thy gates." The innkeeper of Bethlehem offered what accommodations he had available.

But in Christian America there are only one or two states (at this writing) from which a lifelong taxpayer dares absent himself a few years seeking occupation or health. Let that absence be just one day too long and "you've lost your settlement! Don't expect public aid!" You don't "fit in" any longer. And naturally persons moving into our neighborhood for just a short period can't be expected to "fit in" at our church.

Strangely, people still read the story of the Good Samaritan—but I think it's because you hardly ever find a man "beaten and left for dead" alongside our public streets.

A man was thrown out of a car in front of my house once—but the police came pretty fast and our inconvenience lasted only a few minutes. For the most part, by paying high taxes and contributing to the United Fund we manage to keep physical suffering out of sight where it won't make us uncomfortable.

BUT WHERE can people go who are just plain lonely? To the taverns? Sometimes at suppertime on Wednesday nights, shabby persons peer into our lighted church basement windows—the dining-room is down there. And one Sunday morning I spoke to a woman who thus lingered. She was well enough dressed,



WHERE CAN LONELY PEOPLE GO?

though she had brassy hair, spotty rou and a cigarette dangling at a tough angl

I said, "Go on down and have a cu of coffee." It was the coffee hour b tween services.

She said, "I want to, but he (her e cort) won't go with me." Frankly, I w a little relieved.

It's one thing to assert "whosoever w may come" when referring to the Lord Supper. And it's very nice for our mi isters and other paid staff to do so muc for the children of the neighborhood— keeps them from being delinquent, yo know. But at the Sunday morning coffe hour and Wednesday night family di ners a lot of people just wouldn't fit.

rayer is more than words

JOHN R. BROKHOFF

IN THE 19TH CENTURY a priest noticed a man come to kneel at the altar rail every day and pray for a long time. One day the priest asked him what he said in the long period. The man replied, "Oh, I look at Him, and He looks at me."

True prayer can be without words. Most of us think that we must say words when we pray. Prayer is more than words. It is at best silent meditation with God.

Men from the beginning of time have prayed. Of all religions and in all places, men have lifted their hearts to God. It may have been an American Indian spreading corn meal in front of his tepee. It may have been a Chinese bowing before a shrine of ancestor worship. The prayer could be the swinging of a prayer-wheel by a monk in Tibet. It could be a Christian with bowed head in a church.

PRAYER IS UNIVERSAL and natural. It goes back to man's creation in the image of God. He is a living soul and has a touch of divinity. This aspect of a man causes him to reach out to God in prayer.

It is not a problem of whether or not we pray. Every man prays. Some pray only in an emergency while others pray daily. It is rather a problem of how to pray. The disciples once observed Jesus at prayer and were so impressed that they said, "Lord, teach us to pray." His answer was the Lord's Prayer.

PRAYER AT ITS BEST is when we are in quiet communion with God. We are still before Him. There is no need of words. When we are with a loved one, we may spend hours without exchanging a word. There is rapport and harmony. We are content to just be with each other. On the other hand, when we are with someone strange, we feel it necessary to hold conversation. When there is a lull, the silence is embarrassing.

If we love God, we will be glad to be in His presence. Prayer, then, becomes an attitude and a spirit. It is the practice of the presence of God. This makes it possible to pray unceasingly as St. Paul directed. We can pray while washing dishes. We can be in an attitude of prayer as we type a letter. We can be driving our car and be in prayer with God.

THIS HELPS US to understand how some men have been able to spend hours in prayer. Bishop Andrews spent five hours daily in prayer. Charles Simeon prayed daily from 4 to 8 A.M. Luther needed three hours and Wesley two. Where did they find the time and words?

Their prayer was at its best because they learned prayer needs no words, only a consciousness of God's presence. Have you tried praying without words?

FIVE MAKE A FAMILY

WILD FLOWERS

"MIZ MELTON!"

I recognized the throaty call of one of my seven-year-olds outside the church. Sue attends and I am teaching in church vacation school. Our two weeks at school dovetail with Pete's session at Boy Scout camp and Karen's time at church camp, where she is a junior counselor.

"Miz Melton!" The voice demanded attention.

"Good morning, Patty. What's the trouble?"

"Nothing." Patty took my hand so she could walk with me. We entered the cool auditorium, which was already ajump with wigglers and shouters.

PATTY AND I walked to the front, where the sevens held down two rows. Their faces shining, hair neatly brushed, dresses and dungarees stiff with cleanliness. I smiled in thinking of the mothers who sent them forth so well arrayed at 9 A.M. and received them, perspiring and dishevelled, at 12:30.

We always open assembly with a lively hymn. Everyone has a chance for a final loud noise before settling to a calm morning.

Today, the school superintendent said a prayer, and we joined in the Lord's Prayer. The class of elevens was in charge of the assembly. One of them read a Psalm. Their teacher told a Bible story. Her presentation was so exciting that she had some of the children on the edge of their folding chairs—precarious position.

After assembly, we scattered to our classes. Sue isn't in my class, and I'm glad. Last night I said to Dan, "I find difficult to teach with the eyes of your offspring glued on you. Doesn't matter whether the eyes are admiring, scornful, critical, or possessive. Sue's eyes can be all four—by turns."

"You like the sevens?" Dan asked.

I nodded. "They're fun. Anything you suggest is still wonderful to them. Tomorrow we're going to go for a walk—to find some nature materials we can use for decoration."

The decorations I mentioned were for the altar and the assembly room. Each class has a day when it is in charge of morning assembly. My sevens are having their turn in a day or two. Patty insisted that we have flowers on the altar, "just like in the big church upstairs." She wanted to bring flowers from home.

I SUGGESTED that we use a part of our morning to go for a nature walk and gather our own decorations. There are vacant fields not too far away, where we could find branches of shrubs, several kinds of weeds, and wild flowers.

"Oh, yes . . . Let's . . . I know a good place . . ." A chorus of agreement answered my suggestion. I was as eager as the sevens. Perhaps because I remembered nature walks when we attended a elementary school near a dog-tooth violet woods and a cattail marsh.

We exited quietly from our classroom—lest the total school body be clamoring for walks. When we returned, we admired our treasures.

We didn't have dog-tooth violets and tails, but we had beautiful feather-ped weeds, lots of purple clover and my white clover, Queen Anne's lace, anches from sturdy bushes, wild roses, ld morning glories, closed now, but we d hopes for tomorrow.

WE STUFFED our treasures into a pail, n settled to tables to read and work r a while. As I moved from table to le, I talked about passages in familiar ble stories where weeds and flowers are entioned. We looked at a folder of ble story pictures—to see how almost ery picture had flowers in it.

When everyone had rested from the t walk, we planned our decorations for xt day's assembly.

"We have to have two vases," Patty sisted, still wanting to imitate the urch altar.

"Me and Patty can fix the vases," Paul fered. Patty's his friend this week, and ey work together on everything. They t their heads together and decided to e water pitchers for the altar flowers.

We decided on flowers for the altar, low bowl of flowers and green leaves r the superintendent's table, a big cook-g pot full of the taller weeds and flow-s at the foot of the lectern.

OUR COLLECTION of flowers was bigger an we thought and we were reluctant leave any unused.

"I know . . ." one seven waved her nd for attention, ". . . we can make a tle bunch for each classroom."

The decorations settled, we turned to e assembly program. Two good read-rs practiced a psalm that mentions flow-rs and weeds and trees. Then we re-earsed for a last time the simple song e would sing for the assembly.

Before we left, I found pins, and each hose two or three flowers and leaves to make a corsage to wear home to show mother. Sevens are *so* excited over anything. Even the boys wanted corsages.

"Will they be lonely?" someone asked, as we left the classroom at 12:30.

"Who?" I asked.

"Our flowers."

"Oh, no! They have water and will rest overnight. Tomorrow they'll be surrounded by children."

SUE JOINED ME on the steps. "Hi, Mom! Hi, kids!" She waved to the sevens as if she were a high school senior. Her eyes swept our group. "Where've you been? Where'd you get the flowers?" She pointed to our haphazard corsages.

Then accusingly—"Mother, you took them for a walk! You didn't take me!"

She ran angrily up to the street and into Mrs. Nelson's car. Mrs. Nelson drives Sue and me home, since she has to pick up her children at vacation school.

"Goodness! What's wrong?" Mrs. Nelson asked, alarmed at Sue's red face and the way she slammed the car door.

"Nothing that a little hike in a vacant lot won't cure," I said firmly. "I took the sevens on a walk to gather flowers for tomorrow's assembly. Sue's jealous. She didn't *want* to be in my class with 'those baby sevens,' but she wants to do all the things 'those baby sevens' do.

"Just let us off at Forest Avenue, Mrs. Nelson. There's a big field, not too far from our house. Sue and I will gather some weeds and have a walk and a talk."

SUE AND I picked some jaunty daisies, the kind that endure July heat and no rain. We didn't talk about her outburst on the church steps. But Sue's not dumb.

As she arranged her flowers for our dinner table, she said—all envy gone—"The auditorium will look nice tomorrow. I'll bet your class will have the best program and decorations."

HOW TO SEE A CHURCH

"THY RIGHTEOUSNESS *shall go before thee; the glory of the Lord shall be thy rereward*" (Isaiah 58:8). The first time I read these words I said to myself, "A typographical error in the Bible." I thought that last word really should be "reward." I soon found out that I was in error. "Rereward," as used in the King James Translation, is an old English word meaning "rearguard."

I had the same reaction recently when I received a new book, *A Church Toor* (*Greenwich Press, 35 pages, $2.50*). This time I was certain that some typesetter had dipped once too often in the "O" box. A glance at the title page and at other pages in the book soon led to the conclusion that either the poor fellow had erred throughout or else I was again wrong.

Only after I had met the author and confronted him with the "error" did I realize that "toor," in this instance, is a perfectly descriptive word. When we use the word "tour" we mean a trip, a sort of sightseeing expedition, where eyes peer into nooks and crannies in all directions. A tour, we might say, is a curiosity expedition. Thus in other days wealthy Americans could speak proudly of "making the grand tour," a rubbernecking journey through all of the tourist (there's that word again) attractions of Europe.

THE TRIP included visits to the great cathedrals, but few of the tourists thought of them as houses of prayer. This is often the situation when people visit famous churches in America. The other day I saw a young woman enter St. Patrick's Cathedral in New York with a lighted cigarette in her hand. One can almost imagine her reaction, "Gee, it's big, but so dark and gloomy."

The Rev. G. Martin Ruoss, pastor of St. Mark's Church, Mechanicsburg, Pa., had something different in mind when he prepared *A Church Toor*. His choice of the peculiar word in the title was deliberate. In origin, he explains, it means a guided trip through a church with the purpose of explaining each part of the church and at the same time providing for a period of prayer and meditation.

And that is how this book is to be used. It is not simply a guide book. Rather it is a book of devotions.

ONE OUGHT not think that "A Church Toor" is appropriate only to great cathedrals or to churches which have attracted a stream of visitors because of their architecture, stained-glass windows, or historical associations. It is a book which can be used in almost every church. Where certain features of the church do not coincide with the "stations" (that is, stopping places) suggested in the book, these may be omitted.

Nor is the book designed only for a particular group of people. One of the rubrics says that it is ". . . to be used by altar guild members, vestrymen, church school teachers, church school classes, auxiliaries, catechetical classes, or privately." When the "tour" is conducted for a group, the members convene with a leader "at the most attractive vantage point of the church site and the leader calls attention to the rubrics." There is nothing to prevent an individual armed with a copy of the *"toor"* making his

ilgrimage through his own church or any ther church, large or small.

The order for each "station" inside r outside the church is quite simple. A series of versicles read antiphonally y leader and people if in a group, or poken quietly by a single person, pre- edes each section of the visitation. This s followed by an appropriate selection rom Scripture, a brief description of the bject or place under observation, a rayer, a short meditation, and then the irection to move on to the next station.

THE "TOOR" begins with the church ite, the church building—its architec- ural style, and the church tower, steeple, nd belfry. All these are best undertaken utside the building itself. Once inside, he movement continues through the narthex, nave, choir and organ, chancel, ont (baptistry), lectern, pulpit, com- munion rail, altar, and door. A prayer f blessing and the benediction conclude he visit of the church.

It would seem that this little book would be a welcome addition to the life of a church. Too often we simply go in and out of our churches, content only to attend the services and, according to our inclinations, participate in them. The building and its furnishings are too easily accepted without any real consideration for their deeper meaning. A person may seldom consider the style of architecture of his church.

Yet how can he miss its significance when he hears: "This church building is an expression of our aspirations. Here we have united consecrated materials to our Christian ideals in a challenging religious enterprise. The lines of time and eternity blend into noble deed. For this church, built with hands, is an earthly expression of the church we would be building of living stones."

Or what of this prayer before the belfry: "O Lord Jesus Christ, the glory of God grows strong in the tower of our church; make it a constant though silent witness to thy great redemption; and a bright welcome to whomsoever will come; fill the voice of our bells with praise that from generation to generation they may speak of adoration and thy mighty deeds wrought in us."

Other descriptions are most appropriate: "This narthex is our air-conditioner for the humid human days. This narthex is our acoustical material silencing the noisy world . . .", "An organ is the pitch-pipe for the congregation." "The font stands here to honor the greatest event in life . . . baptism."

"The big book which rests before us is the Bible . . . in the common act of reading and hearing the Bible we discern a voice clothed with high and holy promises." "The communion rail is our family prayer desk . . . The moments spent at this communion rail convince us that the church of Jesus Christ moves forward on its knees."

A church is not a building. It is a throbbing life, invigorated by those who day by day live within its walls. *A Church Toor* ought to help a lot of people appreciate what their church really can mean for them. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Ways with youth

QUESTION: I hear about parents and other older persons losing contact with

young people. I have a feeling that it is happening to me. It seems to be a subtle thing. I should like to overcome this danger.

REPLY: This tendency is very real, usually more apparent to young people than to oldsters. It can be overcome if one is willing to pay the price—real prolonged effort of an intelligent kind. Prevention, of course, would be better than cure. Here are a few suggestions.

1) Recognize that children, youth, the world, and yourself are all changing, and that we have to make appropriate adjustments or be left behind.

2) Study young people, note their characteristics, whether you like them or not, and make no comments until you can offer something pleasant and helpful.

3) Find occasion to associate with young people, without becoming a nuisance, but be sure the experience may be pleasant to the younger set.

4) Young people like to feel grown-up, resent being treated as children, so treat them as adults just as far as that can be done without detriment.

5) Try to be sympathetic to their problems and aspirations. Make a real effort to understand them. Avoid any show of antipathy, but let your good will be seen. When opportunity offers, be helpful, but avoid any intrusion or interference.

6) In all things set a Christian example of helpfulness and patience.

Marry?

QUESTION: I am 62 and unmarried. For a number of years I have been living with my widower brother. He moved here from the middle west where he had been in business, and where his wife died. For more than eleven years I had cared for my mother. The property is min but I was glad to share it with him.

It appeared that we were all set for th rest of life. Together we could manag the house and meet our problems. No Gil has taken it into his head to marry woman from another state and to mov there. He had been acquainted with he years ago, before he was married. Th is going to leave me in a bad situatio for I am no longer robust and healthy I need someone to give me some help After living here for nearly nine years G seemed content—but now this happens.

When I talk to Gil about my proble he has little to say, but is determined t go ahead with his plans. My sisters ar married, and the other relatives live at distance. I don't think Gil realizes wha he is doing to me—I don't see how h can do it.

REPLY: You recognize, I am sure that everyone has a right to marr whom he or she chooses and to liv where the couple may decide. Such de cisions may at times operate to the dis advantage of someone else, but tha cannot always be prevented. For yo to live with the couple, even if the desired it, would probably not work out well.

As Gil is looking out for his futur happiness, you should do the same. I it possible for you to arrange to liv with one of your sisters? Is there an woman of approximately your age with whom you could effect a combination Or, if there is no such possibility, make inquiry concerning various homes fo older people. Your church office can give you information about homes on your territory. In the meanwhile, give your brother your good wishes, and do whatever you can to help him realize the happiness he now anticipates.

THE LETTER TO THE HEBREWS

CHAPTER 10, verse 19, introduces us a new and different section of *Hebrews*. From this point on until the end of the letter in chapter 13, the writer treats practical matters which concern his readers.

There is little doubt but that the things about which the author writes in this section stimulated the production of *Hebrews* in the first place. It is not difficult to find mirrored here something of the mind and attitude of those to whom this "letter" originally went.

It is perhaps interesting that the hard-headed thinking, the intricate line of argument, and the whole portrayal of Jesus as the one high priest of all time who could restore fallen man to fellowship with God should emerge, as it does in *Hebrews*, as the result of a "parish contribution." The appreciative reader of this New Testament document today may be grateful—strange though that may sound to us—for the fact that all was not well among the friends of this writer. Had it been otherwise, *Hebrews* would probably never have been written.

IN THIS RESPECT the writing we have been studying resembles the epistles of Paul. The letters of that great apostle to the Gentiles were all born out of his pastoral concern for the people to whom he wrote. For the most part they were Gentiles and needed Paul's advice. Most of their difficulties arose out of the fact that before they became Christians, they had been pagans, and some of their paganism still clung to them.

They needed instruction not only in the matters of what God had been doing all these years and what he had done in Jesus, not only in matters of faith and of the meaning of Jesus Christ to them, but also in the matters of what it means to be in God's family. Membership in the Christian community necessarily gave a new slant to life which had to be spelled out as a guide to those trying to live in it.

How God's people live with one another and with other men, how they treat their fellow men and brethren in the faith, what they think, and what they say are all a part of associating with God. This had always been so in Old Testament times.

When God delivered his people, he expected them to act and live as "delivered people." The picture was never changed. As a result Judaism, among all the religions of the Roman Empire before and after Christ, was one of the finest ethical religions in existence. Many pagans, who did not want to submit to the rites which would make them Jewish converts, nevertheless worshiped with the Jews in their synagogues because they found the faith a refreshing stimulant to a moral and ethical life of a high level.

JESUS HIMSELF insisted that association with God must ultimately alter human life. What he taught on this subject is well known from the Gospels. It is no surprise therefore that his followers should be insistent about this same matter among themselves.

Consequently when Paul, for example, learned that things were not quite right among those of the churches he founded by his preaching, when he discovered that

those he loved did not know how to live as Christ's men, he wrote to them about it.

IT IS THIS SAME feature of *Hebrews* which makes it most like Paul's letters. It may in one respect account for *Hebrews* having been accredited to Paul (such an accreditation still appears in the King James version) in later years, when the placement of *Hebrews* officially in the New Testament collection of documents was debated.

Although *Hebrews* was most certainly *not* written by Paul it at least has that Pauline feature of being a work of theology born of anxiety because of "something-gone-wrong" in a congregation.

The primary concern that lies behind *Hebrews* is the writer's anxious desire that his friends shall not lose confidence in Jesus Christ. To help them retain their faith in him and unflinching loyalty to him, the writer went to considerable trouble to show them how significant Jesus is to them, how crucial and far-reaching and determinative is his work as God's Son and high priest.

If it were not for Jesus, men would still have to live under sin-burdened consciences, separated from God and faced ultimately with the prospect of judgment out of which they could be certain no life with God would issue. Driving all this home has been the main burden of this so-called "letter."

BUT SOMETHING now must be said about those things which called forth the writing and for which the portrayal of Jesus is relevant. Our author knows that one simply cannot bask in the destiny-determining work of Jesus Christ and be united in a oneness to his redeemed people without ultimately being profoundly changed.

What God has done to deliver his people from the curse of their sin and the acceptance of his activity on their behalf must finally issue in life and thought that befits both things. Further, it must issue also in the strengthening of the ties that anchor the believer to his Lord.

Admittedly the development of a genuinely Christian life and thought is not easy either for an individual or for a group. Neither is it immediate. Quite the opposite; it is ordinarily a matter of gradual growth and is often difficult.

OUR MODERN WORLD confronts us with all kinds of subtle intrigue and religious treason that would call a halt to our progress into absolute trust in God and into life and thought which match it. No doubt the original readers of *Hebrews* contended with the same things. But also their world made a straightforward, above-the-board attack on Christian faith and life which could be unmistakably recognized for what it was.

When *Hebrews* was written it was already dangerous in some quarters to be a Christian. It was becoming clear that those who held to the Christian faith were likely to have trouble with their government. The days were coming when "to be a Christian" and "treason" were about the same. Storm clouds were gathering on the horizon.

It was this ugly situation which loomed large in the thoughts of friends of the writer of *Hebrews*. This, together with the fact that the expected return of the triumphant Christ to bring this twisted age to a close had not occurred, was disheartening.

It appeared to pose a real threat to the readers' continuation in the company of Christ's people. They were not finding it easy to trust Christ and to live as Christians. To this our writer now addresses himself.

—ROBERT A. BARTELS

BOOKS

LUTHER IN THE PULPIT

Luther's Works. Volume 51. Sermons I. Muhlenberg Press. 405 pages. $5.

The value of any sermon which is reduced to the printed page is enhanced when the reader is familiar with the preacher, his personality, and his contemporary setting. This is most certainly true of these 43 sermons ably edited and translated for us by Dr. John W. Doberstein. Professor Doberstein has prepared for the reader an excellent introduction to the series, in addition to his brief statement at the beginning of each sermon. Facts relevant to each sermon are given, touching upon time, place, occasion, text, and transmission. The sermons are arranged in chronological order, beginning with what was in all likelihood Luther's earliest and ending with the last which he delivered in Eisleben in 1546.

"In these sermons we meet Luther as preacher. Every other role in which we should come to know him is brought into focus as we picture him in the pulpit and now read his words. Luther the preacher is at once and the same time Luther the theologian, student, teacher, pastor, reformer.

"The crowning glory of these sermons lies in the realm of confrontation. The reader gains the impression that in the mind of Luther the true preacher is as the voice of Christ. For Martin Luther the biblical text becomes the living Word of God. Thus confronted, the man who hears must respond. Here truly is preaching for a verdict. The ten sermons dealing with the catechism could well become required reading for everyone of us, as well as the sermon on the Sum of the Christian Life."

Silver Spring, Md. RAYMOND SHAHEEN

PSYCHOANALYST'S GOD

Jung and the Problem of Evil. By H. L. Philp. Robert McBride Co. 271 pages. $4.95.

Carl Jung has often been represented as the religious thinker among the founders of psychoanalysis. He probably owes this reputation to his frequently quoted statement that emotional disturbances in the second half of life are caused by the failure of the individual to find a religious outlook upon life.

Dr. Philp, a British theologian, has undertaken the difficult task of examining the meaning of religion in the context of Jung's psychology. He arrives at the conclusion that Jung's religion is an unsystematic mingling of ideas from many and often conflicting sources. Jung insists that he is a physician, not a metaphysician and merely describes what he discovered in ancient myths and the unconscious of his own patients. Yet he constantly ignores this self-imposed limitation and reconstructs biblical religion to conform to his basic psychological concepts.

Jung's ambiguous use of biblical terms makes it often impossible to determine his precise understanding of these terms. The reader is never sure whether the term God means a genuine Being or an idea found in the racial subconscious. Jung states: We know that God-images play a great role in psychology but we cannot prove the physical existence of God. At the same time this perhaps nonexistent God is described as a Being without consciousness, yet constantly striving for consciousness which is eventually realized in the incarnation. Christ is not a human person in the widest sense, because the virgin birth made it impossible for him to enter into the fulness of human existence. Once more we are left to guess whether Jung accepts the virgin birth as a fact or archetype.

Jung, the psychologist, is not particularly impressed with the person of Jesus. He finds "a certain irascibility in Christ's character, and, as is often the case with people of emotional temperament, a manifest lack of self reflection. There is no evidence that Christ ever wondered about himself, or that he ever confronted himself."

Jung makes much of the figure of Satan. He is "God's dark Son," a Shadow, in fact so much part of the Deity that we should speak of a Quaternity rather than a Trinity.

Alchemy, astrology, Taoism, Gnosis are equally valid sources of religious insight because all of them preserve archetypal material. The book of Revelation speaks the language of the unconscious. The same John who on the conscious level was the apostle of love reveals his subconscious hatred in the Apocalypse. The Virgin Mary is a Christian reconstruction of the Hellenistic Sophia, and the Catholic Church acted wisely when it made the feminine goddess a part of the Godhead.

Dr. Philp wrote his book in the form of a dialogue. The British critic raises the questions and the Swiss psychologist provides the answers by excerpts from his published works and his correspondence with the author.

Dr. Philp has written a detailed and scholarly analysis of Jung's religious views. The question is whether Jung's frequently bizarre ideas on this subject required or merited the amount of work which must have gone into the writing of this book.

CARL J. SCHINDLER

Wilkes-Barre, Pa.

CHILD SINGERS

Organizing and Directing Children's Choirs. By Madeline D. Ingram. Abingdon Press. 160 pages. $2.50.

Madeline D. Ingram's technical suggestions, it seems to me, could be employed much better in schools, colleges, and similar institutions, than in church choirs. In my long experience as a choir director, I feel that the organizational part should be kept at a minimum in order to accomplish the maximum. In order to accomplish something you must get down to business and not get sidetracked with inconsequential details.

Many of the author's ideas, especially on the suggested repertoire, would be difficult to execute. Each denomination has its own liturgy, style, taste, and traditions. From the sophisticated Episcopal Boys' Choir to a mixed group of a church of the Assembl of God, there are more than just the sev musical notes to be considered!

This book should be read first by pasto then by choir directors and organists. T good part of the book deals with the sp itual rather than the musical.

I heartily welcome the emphasis on t children being in the church and in the chc every Sunday, remaining from the begi ning of the service to the end, even durir the sermon. The idea that the children choir is not an occasional show for Chris mas, Easter, Mother's Day, but an integr part of the life of the church is to be praise

GIUSEPPE MOSCHETTI

Allentown, Pa.

DAVID THE KING

The Unanointed. By Laurene Chinn. Crow Publishers. 376 pages. $3.95.

Joab lived his life in the shadow of h cousin David, the anointed one, by turn loving, hating, and envying him. In Joab eyes, the anointing by Samuel may hav been just a common blessing which the am bitious David used to help him become kin and unite Israel. He would not have suc ceeded, even so, had not his general Joa always known what was expedient and don it, or forced David to.

In the course of Joab's service to David according to this tale, Joab also fathere what David thought was his own first son and was life-long lover of David's secon wife. Joab's only regret was that he coul not understand David's religion. And neithe can we, by the light of this novel, for it tell far more of lust and violence than of th Hebrew's passion for God. It fails to be novel about real people, but the plot is fast moving, spanning David's rise to the crown ing of his son Solomon.

Pekin, Illinois FRANCES SWARBRICK

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House 2900 Queen Lane, Philadelphia 29, Pa., o from any one of the ten ULPH branch stores

YNOD CONVENTION

/ESTERN CANADA

do elected to synod presidency

MONTON, ALBERTA, JUNE 16-19

By E. G. GOOS

THE WESTERN CANADA SYNOD elected the stor of Trinity Church, Edmonton, as its esident. The Rev. R. G. Sedo will take fice Oct. 1, succeeding Pastor A. R. Wilke, o served two two-year terms.

"Can the church hold to its traditional ttern in a rapidly changing world?" ques- ned the outgoing president. He outlined ree necessary changes. Language limita- ns must be overcome (most Western Can- a Synod congregations use German). Par- h boundaries must be extended in view of odern means of transportation and the ed of conserving manpower. There must larger giving, commensurate with the con- egations' increased financial ability.

The convention adopted a resolution ging the executive committee to move ore aggressively in parish realignment. In ewardship, the convention approved a Western Canada Synod Week" with stew- dship workshops in the congregations and ery-member visitation.

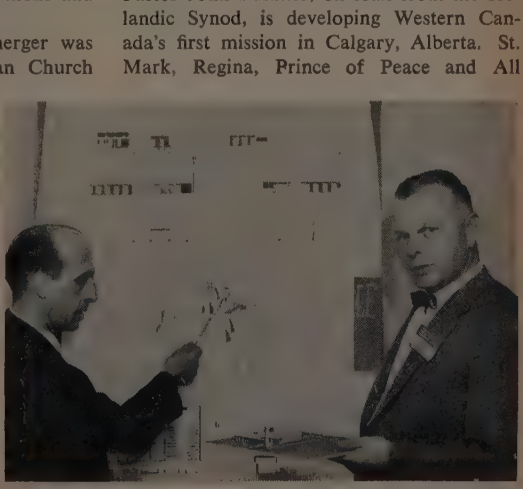
The prospective four-church merger was scussed by the United Lutheran Church representative, director of the United Lutheran Church Foundation, Chester Myrom.

The committee on parish education was also concerned with the merger, requesting permission to have a conference on parish education in the fall with representatives of the Icelandic Synod and the Augustana Church. It asked permission to hold co-operative leadership training schools.

The committee on social missions brought the Christian's social responsibility into focus in three Bible studies on "Social Implications of the Gospel" by Pastors E. G. Goos and John Gnauck.

On Wednesday afternoon the convention recessed for two hours to allow the president to function in the groundbreaking service at the Good Samaritan Hospital, where a 100-bed addition is to be constructed.

GROUNDBREAKING service at the new site of Prince of Peace mission Thursday evening provided the backdrop for an exciting report on home missions when the delegates returned to the convention headquarters. There will soon be 11 recently organized missions in the Western Canada Synod, Pastor Theodore Hartig reported. Two mission developers have recently begun work, Pastor R. H. Sevold, in Winnipeg; the other, Pastor John Fullmer, on loan from the Icelandic Synod, is developing Western Canada's first mission in Calgary, Alberta. St. Mark, Regina, Prince of Peace and All



ewly elected president, . G. Sedo (right), and secre- ary, Leonard Kloss, display hart describing building lans for mission churches

Saints in Edmonton, displayed their church building plans. Other missions await development as soon as men can be found.

Two candidates were recommended for ordination: Kurt Adelsberger of Winnipeg, called to Shellbrook, Sask., and Joachim Knaak of Germany, called to the Rimbey-Ponoka parish. The committee on church vocations pleaded for more funds for student aid. The convention approved $2,000 in the budget for work at the Lutheran student center at Edmonton. It also approved inauguration of a student center at Saskatoon, to be followed in later years by more intensive work at the universities in British Columbia and in Manitoba. The Canadian Lutheran Council is to be requested to study the possibility of establishing a training center for lay workers for church service.

A primary budget of $81,300 was adopted, to be shared equally with the United Lutheran Church. Receipts in excess of this amount will be remitted to the ULCA treasury.

United Lutheran Church Women, holding their convention June 16-17 at St. John's Church, Edmonton, resolved to hold future conventions apart from the convention of Western Canada Synod. Mrs. F. Oswald was re-elected president.

United Lutheran Church Men, meeting for a one-evening session at Prince of Peace Church, Edmonton, June 16, re-elected its president, Mr. C. A. Hennig.

letters to the editor

Working mothers

SIR: In "Good Jobs—No Takers" (THE LUTHERAN, *June 17*), I take offense at the statement: "When a woman marries she may wish to continue working for a period of time, then remain home while her children are young, and return to employment when they are safely launched in school." There are many of us who would like to mix career and home life but our consciences won't let us. The children become sick and need us and we don't dare infringe on the husband's time. So how can we do a good job in either place? I myself have had the yen to do something too but always the children loom large. One thinks to wait until they get into high school. But some of the school psychologists and social workers say that teen-agers feel neglect as much as the younger ones. When it is for economic necessity, the children may understand.

The role of women in this complex society is difficult. Some of us feel that to be just a housewife is a bore. We have to constantly remind ourselves that we are doing our bit and probably sacrificing ourselves. It looks so much more glamorous to hold down worthwhile jobs and be a mother too. I don't know the answer but I hate to see THE LUTHERAN even use the term "may." It just gives the sanction a little more of a pat on the back to do it. This of course would hold true for anybody who is a nurse or teacher where the need is so great.

(MRS.) WINEFRED ALBERTI
Rochester, N. Y.

Plainsong

SIR: I have just received a copy of the third (plainsong) setting of the Service. I am both pleased and dismayed. I am pleased that the church is daring enough to try something new, not that *plainsong* is new, but the harmonization is certainly new. I am also pleased that the church has enlisted the aid of, obviously, a musician of caliber for this setting, as it is most tasteful.

But I am equally dismayed to find that the church expects this to be used by the congregations! A harmonization that employs the type of dissonance that this setting employs not only imposes almost insurmountable difficulties upon a congregation but, more important, obscures the natural beauty inherent in plainsong. If we are to return to our people one of the most priceless musical legacies of the church we cannot do such a task by forcing attention to the harmony, thereby covering over the true nature of the melody. PAUL SMITH
Cincinnati

wo More Community Centers Planned in Philadelphia

PHILADELPHIA—Population shifts in Philaphia's inner city have led to another conidation of two parishes. Bethlehem urch, organized in 1897 and served by . Claude O. Dierolf who retired June 30, s been disbanded, and the building was cupied by Christ Church, an all-Negro ngregation served by Pastor Edward H. xon.

The Ministerium of Pennsylvania plans to velop a community center at Bethlehem urch which will be similar to that already operation in Philadelphia's Tioga section. e center will be operated under auspices the Ministerium's board of home misns and of Philadelphia's Lutheran Social ission Society.

Bethlehem Church, at 30th and Diamond eets, is in a predominantly Negro section North Philadelphia. It reported 138 comuning members at the end of last year. ost of them no longer live in the neighrhood of the church. The membership s all-white, but there were some Negro ildren in Sunday school. Last service of e disbanded congregation, marking Pastor erolf's retirement, was held June 28.

Christ congregation, at 26th Street and olumbia Avenue, was organized in 1951. has a communing membership of 95, a nfirmed membership of 142. It moved o Bethlehem Church on July 1. Bethlem seats 500 persons. Christ Church, ating 700, is owned by the Ministerium Pennsylvania and will be sold.

PLANS FOR another Lutheran-staffed comunity center are currently being discussed United Lutherans with the Philadelphia ousing Authority. The project is part of e urban church work of the Ministerium's oards of home missions and inner missions nd has the financial assistance of the ULC oard of American Missions.

It is connected with future plans for Emanuel Church (4th and Carpenter Sts.), a building seating 1,500 which, together with a small Baptist church, will become focal point of a new lower-income housing center to be built by the City of Philadelphia. Over half of the new residents are expected to be Negro.

The four-square block area, near Philadelphia's waterfront, will be cleared of buildings this fall. Construction of new houses will begin next year. Occupancy of the new apartment houses is planned for spring 1961. The housing center, accommodating 886 families, will consist of three 25-story apartment houses and two- and three-story units.

It will include a city-built community center for which the Lutheran church will supply staff and programs if current negotiations are successful. Plans would call for a deaconess, social worker and education worker in charge of a weekday kindergarten to be supplied by the church.

Emanuel Church, served until last February by Pastor Hans Rebane, now at Immanuel Church, West Philadelphia, has a dwindling, all-white membership mostly of German background. It continues to hold German and English services, with attendance ranging from 25 at the German to 50 at the English service.

But the church, with a promising future ahead, is preparing for its new ministry to the community to be built. On June 28, it installed Pastor Carl A. Werner, a June graduate of Philadelphia Seminary. New York-born, Pastor Werner grew up in the Evangelical Lutheran Church, joined Advent (ULC) Church in New York City in 1950. He is a graduate of Wagner College.

Emanuel's parsonage will be demolished together with all other homes in the area. A new parsonage will be built with assistance from the Board of American Missions.

Ministerium Names Heads for Three Major Synod Boards

PHILADELPHIA — Presidents of the three principal boards within the Ministerium of Pennsylvania were elected this month by the synod's executive board. Two are new, one was re-elected.

Dr. Richard C. Klick, pastor of St. Paul's Church, Allentown, was named president of the board of home missions, succeeding the Rev. Asa Wohlsen. Dr. Charles F. Brobst, pastor of Indianfield Church, Telford, became president of the board of inner missions, succeeding the Rev. Harold E. Artz.

The Rev. Phares O. Reitz, pastor of St. John's Church, Hamburg, was re-elected president of the board of Christian education.

The executive board also elected secretaries of the three boards: the Rev. Robert F. Fisher of Temple Church, Brookline, for home missions; Mr. Herman Bishop, retired Lansdale school principal, for Christian education, and the Rev. J. Elmer Leas of St. Stephen's Church, Wilmington, for Inner Missions.

Dr. Klick, a native of Allentown, was graduated from Muhlenberg College and Philadelphia Seminary. After ordination in 1935 he earned a master of sacred theology degree at Philadelphia Seminary. In 1949 he won a doctorate in sacred theology from Temple University.

He served pastorates at Transfiguration Church, Pottstown; Immanuel Church, West Philadelphia, and at the Philadelphia Deaconess Motherhouse before being called to the Allentown church in 1945. He is a former member of the Ministerium's executive board, and served as an advisory member of the board of deaconess work.

Dr. Brobst served two terms on the board of inner missions several years ago. He is a native of Schuylkill County, Pennsylvania, and graduate of Muhlenberg College and Philadelphia Seminary. Muhlenberg conferred the doctor of divinity degree upon him in 1953. He earned the master of sacred theology degree at Philadelphia Seminary following his ordination in 1927, and a master of arts degree at the University of Pennsylvania.

Dr. Brobst served as pastor of the Hilltown-South Perkasie charge and at Mosler Church, Kutztown, before going to Indianfield in 1937. He was for 12 years a member of the executive committee of the ULC Brotherhood, and served on the evangelism committee of the board of social missions.

In the Norristown Conference of the Ministerium he has been secretary and president and chairman of various committees. A department editor of *Lutheran Men*, he also has contributed numerous articles for other church periodicals.

Pastor Reitz, born in Leck Kill, Pa., was graduated from Muhlenberg College and Philadelphia Seminary, and was ordained in 1939. He took subsequent post graduate work at Philadelphia and Gettysburg Seminaries. Before his call to Hamburg in 1950 he had been pastor of St. John's Church, Berrysburg, and St. John's Church, Lykens.

He served as secretary of the Reading Pastoral Association, and as Danville Conference secretary and president. For three years he was on the board of directors of the Harrisburg Chapter of the Red Cross.

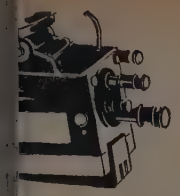
Gettysburg College Names York Sponsors for Drive

By PAUL LEVI FOULK

YORK—York County sponsors of Gettysburg College's Second Century Development program were appointed by President W. S. Paul. The college hopes to raise $5 million in five years.

The sponsors are Dr. Harold P. Belknap, Charles W. Diehl, Jr., W. K. S. Hershey, Horace G. Ports, Maurice N. Seifert, S. G. Shipley and Dr. Chester S. Simonton, of York; Robert M. Laird and the Rev. Howard

Continued on page 36



Franklin Clark Fry and Jerald Brauer Featured This Month on "Frontiers of Faith" TV-Program

F CONFLICT is part of a Christian's life, wers of the "Frontiers of Faith" program NBC network stations will get a chance find out something ut the nature of conflict.

"Frontiers of Faith" the Protestant seg- nt of a year-round, - minute television es presented by C in co-operation h the Broadcasting Film Commission the National Coun- of Churches to ch United Lutherans contribute $20,000 their share of production costs.

Franklin C. Fry

Jerald Brauer

Topic for the current theological series is he Gods We Live With"—a discussion on ssions as they occur in family life, na- nal and international affairs. All shows e two permanent panelists, Dr. James Lenhart, president of the Board of Home ssions of the Congregational Christian urch and pastor of a Portland, Maine, rch, and Robert Lewis Shayon, radio TV critic for *The Saturday Review of erature*. ULC panel guests this month are Jerald Brauer and Dr. Franklin Clark .

Dr. Brauer, dean of the Federated The- gical Faculties of the University of Chi- o, has written and lectured much on so- issues as they confront the Christian rch today. On July 19 (at 6:30 P.M. tern Daylight Time) he will discuss race tions with a Negro pastor, the Rev. hie Hargraves. Pastor Hargraves, a Con- gationalist, previously served the East lem Protestant Parish in New York. hey will explore the problems of race relations against the background of conditions throughout America, not limited to one part of it, discuss common points of tension in which the Christian conscience is involved.

The workpaper prepared as background information for panel members on the race relation discussion points out that there is no one answer either to the contention that all races are created in complete equality or to that of superiority of one race over another.

DEAN BRAUER will be followed on July 26 (at 5:30 P.M. Eastern Daylight Time) by ULC President Fry who discusses "The gods we live with in international affairs" with the regular panel members and guest Kenneth Thompson, formerly on the political science faculty of the University of Chicago and Northwestern University and now associated with the Rockefeller Foundation.

Dr. Fry, deeply involved in the world-wide concern of the Christian church, will speak about the tensions created by a Christian conscience in the conduct of international affairs. Chief aim of the discussion, as outlined in the workpaper, is not to debate specific policies in foreign affairs but to explore the "gods with which we live" in the making of policies and programs—the choices with which statesmen are confronted today.

Preceding programs in the current series dealt with Christian tensions in the life of the family, domestic politics, and labor relations.

PA.: YORK . . .

J. McCarney, of Hanover, and Henry F. Burg, of Red Lion.

Lower Muhlenberg Charge Divided

ST. JACOB'S CHURCH, York New Salem, and St. Paul's Church, Stoverstown, linked in the Lower Muhlenberg Charge, will become independent congregations with 450 and 315 members respectively.

The Rev. John G. Bernheisel, Lower Muhlenberg pastor, became pastor of the St. Jacob's congregation effective July 1. The Stoverstown pulpit is to be supplied temporarily by Dr. Harry L. Saul.

ST. MATTHEW'S CHURCH, Hanover, called the Rev. M. L. Alexander Schilling as minister of Christian education. He was installed by Ira C. Sassaman, synod director of education, on May 31.

Churches Build for Education

ST. PAUL'S CHURCH, Spring Grove, has voted to erect a three-story addition to its parish unit, in an expanding program Christian education.

ST. PAUL'S CHURCH, McSherrystown, cently dedicated a new educational u costing $40,000. Synod President Dwig F. Putman, Dr. Kenneth S. Ehrhart, Ira Sassaman and the Rev. Elwood H. Leis were speakers. The pastor is Dr. Geor E. Bowersox.

UNITED LUTHERAN CHURCH WOMEN he their spring rally at St. Paul's Church, Dil burg. The Rev. George Walborn, missio ary to Argentina, was the speaker.

ORDINATIONS: Ray E. Jones, at St. Mar Church, York (called to Sugar Val Charge, Loganton); David E. Ebersole, Christ Church, Manchester (called to Ma chester Parish).

CONFIRMATION CLASSES of the Hanov area took a bus trip to Central Pennsylvan Synod headquarters in Harrisburg, to St quehanna University, Selinsgrove, and Tressler Children's Home at Loysville.

NEW JERSEY

Oaklyn Congregation Dedicates Expanded Church Buildin

By RALPH I. SHOCKEY

TRENTON—When St. Mark's Church was organized in Oaklyn in 1926, it had no building. In 1928 the mission congregation obtained the national chapel from the Sesquicentennial Exposition being dismantled in Philadelphia, and used it as a nucleus for their church.

Today St. Mark's is more than twice as large. The church has just been rebuilt and extended, increasing the seating capacity from less than 150 to 350 in the nave and balcony, with room for 35 more in the choir section of the enlarged three-level chancel.

The entire church plant is now valued at $250,000. The recent project, including construction of a second floor on the adjoining parish house, cost the congregation $130,000.

Dedication of the completed buildings w held on June 7, with Synod President Edw H. Knudten assisting Dr. C. Donald He the pastor.

The church architecture is tradition Romanesque, Dr. Heft explained, to co form in style with the chancel appointmen obtained from St. Mark's Church in Phil delphia. This furniture dating from 1860 of black walnut so hard it turns saw teet

The Oaklyn congregation now numbe 560 communing members.

New Brunswick Church Growing

GROWTH of the urban church can achieved with a strong evangelism progra This has been proven to some extent Emanuel Church, New Brunswick, whi has increased its communicant membersh

hitect's sketch shows enlarged St. Mark's Church, Oaklyn. Original building was less than the size. At right is part of rebuilt parish house which extends across rear of the nave.

n 444 to over 700 during the past fifteen nths.

he surge in the downtown area came as esult of an active lay visitation program cted by Juleen Mattern and William rtz in co-operation with Pastor Donald Coester.

astor Coester recently received a class sisting of many denominational back- unds including Roman Catholics, Ortho- and unchurched people. The file of 200 e prospective members is being con- ed by the evangelism committee.

started in early 1960. Organized less than three months ago, the mission has 278 baptized members.

Pastors Lenhardt, Bauman, Wuchter in Lavalette

Ground Broken by Faith, Lavalette

AITH CHURCH, Lavalette, organized in 5, broke ground for a building program ing over $158,000. The Rev. Howard A. hardt, home missions secretary of the od, spoke. The Rev. Frank Bauman, pas- was assisted by the Rev. Robert Z. chter of Manasquan and the Rev. Edwin Eastman of Beachwood.

BUILDING FUND DRIVE by Messiah mis- , in Oakland, netted a total of $32,000 pledges for the new unit which is to be

Dr. Knudten and Pastor Hartline look on as keys to Stewartsville parish unit change hands

New Parish Unit Dedicated

A NEW TWO-STORY concrete block building adjoining First Church, Stewartsville, added church school facilities and a fellowship hall. Synod President Knudten participated in the recent dedication of the $77,000 parish unit. The Rev. Paul W. Hartline is pastor.

PLANS FOR expansion of Epiphany Church, Pleasantville, were outlined to the congregation by Pastor Richard Porritt at a meeting last month. A goal of $50,000 has been set to meet the expanding needs of the parish.

TOTAL COSTS for the New St. John's Church, Jersey City, will exceed $300,000, according to Pastor Arthur W. Hergenhan. The contemporary brick and limestone structure, seating an overflow capacity of 700, is nearing completion.

King's Men Boost Attendance

ATTENDANCE at Redeemer Church, Dumont, reached an all-time high of over 500 each Sunday for six weeks during the King's Men Crusade. Pastor Glenn Rudisill felt the Crusade brought spiritual benefits to the congregation by prayer and Bible reading.

THE REV. RICHARD MINTEL was insta... as pastor of Emmanuel Church, Friesb... June 21. Emmanuel is the second ol... Lutheran church in the synod, being est... lished in 1726. President Knudten conduc... the service; the Rev. Ralph Shockey spo...

NEW YORK

Stewardship Studies Set At Wagner July 15 to 17

NEW YORK—The elements of Christ... faith that provide a sound foundation ... stewardship and benevolence will be ... cussed at a three-day conference at Wag... College, Staten Island, July 15-17.

First of its kind, the meeting is sponso... by the Department of Stewardship a... Benevolence of the National Council ... Churches.

"The basic purpose is to explore on ... deepest theological levels the meaning ... Christian stewardship," said the Rev. T. ... Thompson, executive director of the depa... ment and conference director. "We will ... amine the ethical problems that arise in g... ing and fund-raising in the light of wh... the Bible and sound theology have to sa...

Speakers will include Dr. T. A. Kantone... of Hamma Divinity School, Springfie... Ohio; Dr. Edgar Carlson, president of G... tavus Adolphus College, St. Peter, Min... Dr. Robert Paul Roth, of Southern Se... nary, Columbia, S. C.; Dr. Joseph ... Fletcher, of Episcopal Theological Scho... Cambridge, Mass.; the Rev. Luther ... Powell, of Lakeside Presbyterian Chur... Storm Lake, Iowa; Dr. Warren A. Qua... beck, of Luther Seminary, St. Paul, Min... Dr. Albert T. Rasmussen, of the Paci... School of Religion, Berkeley, Calif.; D... Holmes Rolston, of the Board of Christi... Education, Presbyterian Church, USA; a... Dr. Richard Scheef, of Eden Theologic... Seminary, Webster Groves, Mo.

Martin E. Carlson, director of Stewar... ship and Finance of the Augustana Luther... Church, Minneapolis, Minn., is chairman ... the conference.

ome Missions Program Takes Spotlight in Florida Synod

By CARL A. DRISCOLL

AMPA—Initial steps in moving the offices he Florida Synod to Tampa will be taken 15 when executive board and confer- presidents meet in Good Shepherd's sh house. Also under discussion will be calling of a full-time home missions di- or to begin work next Jan. 1.

HE 46TH CONGREGATION of the Florida od was organized on May 17 in south ndo as Reformation Lutheran Church. eloper was Dr. Francis R. Edwards. rter members were 127 adults. Two e organizations are scheduled for this , at West Hollywood in September and arol City in October.

ive other missions are under develop- t at Jacksonville, Vero Beach, Fort Wal- Beach, Largo and South Miami. Three rs, at Panama City, Cocoa and Key t, are awaiting developers. In addition, k will probably be initiated at Fort ce and Cocoa Beach. A survey team n the board of American missions will d the summer in eight additional com- ities.

o Pastors Ordained

WO ORDINATION services this summer further evidence of the continued th of the synod. Harry L. Biemiller, was ordained in his home church, St. 's, Orlando, on June 7, by President all A. Yount. Dr. William C. Schaeffer, or of St. John's, preached. Liturgists Chaplain F. Herbert Moehlmann and John F. Fedders. Pastor Biemiller is assistant pastor at Luther Place Me- ial Church, Washington, D. C.

n July 26, Walter J. Moretz, Jr., will be ined in his home church, Trinity, at enton. His father is pastor of the ch. The young minister will serve a h in South Carolina.

EW PASTORS entering the synod this mer are Robert L. Keys who began work at Fort Walton Beach, June 1, following his graduation from Philadelphia Seminary; Harland D. Fague who was called to Emanuel Church, Naples, July 1; David Frederick Castor of Columbia, S. C., called to St. John's Church, Jacksonville, as of July 1, and E. Ray Morack of Racine, Wis., who will develop the Largo field beginning early in September.

Camping Proves Popular

CAMPING programs will reach well over 300 young people this summer in a four-week period. The synod has been renting Camp Emanuel at Groveland from the Augustana Lutheran Church for a number of years.

Pastor Daniel L. Bergstresser of Fort Myers again directed the entire program, with deans providing supervision for each camp period.

"Lift-Slab" Is New Technique

FIRST "LIFT-SLAB" building went up in Florida and attracted general interest. The building was erected in Clearwater where a second educational unit was added to St. Paul's Church (Dr. Paul M. Kinports, pastor).

The second floor and roof were made of concrete in two layers on top of the first floor, then raised with hydraulic jacks and secured to the supporting pillars. Equipment for the job was brought from a previous work in Canada, then moved to the next location in Maine.

GOOD SHEPHERD CHURCH in Tampa voted recently to secure the fund-raising service of the Lutheran Laymen's Movement to speed liquidation of their indebtedness. Erection of a new church is planned within a few years. Three services will be held from January through Easter next year.

Building Activities Brisk In All Areas of Synod

By JAMES F. VORKOPER

AUSTIN—Statisticians could put together a long list of congregations on the territory of the Texas-Louisiana Synod discussing building plans or looking to completion of projects in progress this summer. Additions to existing plants, parish education wings and first units were on the drawing boards in a great many parishes.

St. Mark's, Cuero, reported good progress on its $240,000 educational plant built to blend in with the style of its Spanish mission church built some 20 years ago.

From Louisiana, St. Paul's Church, Lake Charles, reported plans for additional Sunday school space needed to make room for a rapidly growing membership. A $4,500 appeal, without pledges, raised $1,250 from the first 12 families contacted. There are 80 family units in the mission which enrolled 104 children in its vacation church school.

Congregations of the Ray Point-George West parish are both considering building. So is Ascension mission in Lubbock.

Our Saviour Church, Tyler, organized three years ago with 100 baptized members, occupied its new building in April, marked its anniversary June 21 with Dr. Royal E. Lesher, former synod president, as preacher. Baptized membership doubled in three years.

First Church, Garland, dedicated a new parsonage in April, has plans for a new church.

First United Church in Dallas has cleared its debt on the parsonage, currently works on a master plan for a new church and educational plant.

Holy Trinity Church, organized two years ago in Dallas, is planning a first-unit chapel and educational building.

Grace Church, Houston, will make room for increased attendance by extending nave and chancel area of the church. Holy Trinity, Houston, has bought a two-acre building site, is launching a fund drive to raise money for the first unit. Salem mission in Houston is receiving bids for a first u Plans are being reviewed by the Board American Missions. St. Martin's mission the Bellaire section of Houston has reac a $10,000 goal in its financial drive fo first unit.

Mission Starts in Hurst

SERVICES have begun for a new mission Hurst where Pastor Thomas Stelling found good response among residents. Hu is in the Dallas area. Bethlehem missi developed by Pastor Walter D. Galbra Jr., in Mesquite, also in the Dallas area. nearing the half-way mark for the requi number of confirmed members for orga zation, had 88 enrolled in vacation chu school.

CONFERENCE PRESIDENTS DISCUSS MERGE *David Cooper (Northern), N. H. Ka (Southern) and Myron Blackman (Eastern*

NGELISM PROGRAM BROUGHT 40 NEW MEMBERS TO OUR SAVIOUR, VICTORIA, THIS SPRING

Visitation teams find open doors and hearts on weekly calling rounds

ur Saviour Church in Victoria (Pastor H. Kern), a five-year-old mission, re- ed 19 adults and 21 children into mem- hip on Trinity Sunday as a result of the gregation's evangelism program.

isitation teams go out each Friday night owed by a report meeting at the home one of the visitors. On the last Friday ach month the group meets for evalua- and instruction starting with a supper ting. Chairman Roland Ziemer of the ation committee said, "If we do our , we may be sure that the Holy Spirit s his part in adding to the church."

ur Saviour's was organized in 1954 by tor Frank O. Broesicke. It now has 356 tized members.

rger Takes Hold

NITED LUTHERANS are starting to prac- for the merger in Texas. Co-operation n the Augustana Conference was evi- ced in the fact that Augustana's Pastor L. Lundquist preached the sermon at synod convention. Augustana and ULC also co-operating in summer camp pro- ms this year. The possibility of holding int meeting of the executive committees both Texas bodies in the fall is under ussion.

mps Well Attended

FOR THE first time in years a well-balanced up of seniors is attending Camp Luther- hill—18 boys and 19 girls. Intermediate camps are filled for the summer and some of the junior camps are filled.

A choir camp will be held at the Augustana Camp, Circle R. Ranch, near Round Rock, Texas (near Austin), in August. A Luther League camp will be held there also.

ROBERT W. BREITKREUTZ, who graduated from Central Lutheran Seminary this May, was ordained in his home church, United Dr. Martin Luther Church, Shiner, the Rev. Edwin J. Oehlke, pastor. Mr. Breitkreutz will serve as mission developer for the new mission in Wichita Falls, Texas.

President Philip Wahlberg officiated at the ordination while Pastor Oehlke preached. Liturgist was the Rev. N. H. Kern, president of the Southern Conference. Pastor John A. Jacobs, secretary of the synod, presented the candidate to the president. Lector was the Rev. Vernon E. Breitkreutz, St. John's Church, Goliad.

UNITED LUTHERAN CHURCH WOMEN held conference meetings in Good Shepherd Church, Dallas (northern); St. Paul's Church, Lake Charles, La. (eastern), and United Dr. Martin Luther Church, Shiner (southern). "In Harmony with Christ" was theme of all three.

Mrs. Clarence Hagens, a synodical ULCW president, spoke at all three meetings. A panel discussed the implications of the merger for the ULCW.

Advance in Mission Work, Building Projects Continue

By LOUIS F. MERTZ

LOS ANGELES — Mission work is continuing with great intensity on the territory of the Pacific Southwest Synod, the synod's superintendent of home missions reported to the executive committee on June 24.

Three new mission congregations are slated for organization this year. They are at Flagstaff, Arizona, July 12 (Pastor David J. Adamcik); Northridge Mission on Oct. 4 (Pastor Larry Martin); and Merced Mission on Nov. 8 (Pastor Harold Schluntz).

New fields opened include Mission Valley at San Diego under the guidance of the Rev. Elwood Purdham and Port Hueneme under the guidance of the Rev. Terry Valentiner where the first service will be conducted Aug. 9.

Six fields are being surveyed this summer by two students from Gettysburg Seminary, Joseph Gonzalles and Thomas McDougal, under the auspices of the Board of American Missions.

NEW CHURCHES constructed recently include Our Redeemer (the Rev. Walter Stuhr, Jr., pastor). First service was held in the new church July 5.

Mt. of Olives, Phoenix, Ariz., will m into the new Sunday school unit on July The Rev. Franklin Schott is pastor.

Two churches with building programs der way are St. Luke's, Walnut Creek, a Good Shepherd, Concord.

Three churches have opened bids to c tractors for new buildings. They are Sh herd of the Hills, Berkeley; Good Shephe Buena Park; and Grace Church, Santa B bara.

St. Peter's by the Sea, San Diego, a Bethlehem Church, Sanger, have ea pledged over $20,000 for building fund p poses. New units are to be built soon.

Lutheran Church of the Cross, Dr. Jam P. Beasom, Jr., pastor, dedicated a n church on June 7. Dr. C. V. Tambert co ducted the service of dedication.

Hymnal Gains Ground

SEVENTY-FIVE congregations in the Paci Southwest have changed over to the n *Service Book and Hymnal*, according t report by the Rev. Charles P. Smith, cha man of the synod's music committee.

CONGREGATION PRESENTS ANNIVERSARY CHECK TO BAM
Epiphany Church, San Leandro, is ten years old

EVIDENCE of vigorous growth represented by such congreg tions as Epiphany Church in S Leandro, Calif., which observe its 10th anniversary last mont marked the occasion by presen ing a check of $1,400 to th Board of American Missions of th ULC. The congregation has confirmed membership of close t 500. Pastor is the Rev. Arthur W Alm shown at left receiving chec from Epiphany's Treasurer Marti Annen and Councilman J. Schmid

ighty per cent of the churches use the setting. The second setting is used by per cent of the congregations. Four gregations reported they used a combina- of all three settings.

iod Ordains Three Pastors

OBERT BEHARRY, formerly of British ana, was ordained June 7 at St. Michael's rch, Berkeley, Calif. The Rev. Kenneth ft, vice president of the Pacific South- t Synod, officiated. Pastor BeHarry has pted a call to Lihue Church, Kauai, vaii.

ohn D. Stegeman was ordained at Epiph- Church, San Leandro, on June 21. He been called as pastor of St. James' rch, Redding, Calif.

William W. Klover, Jr., was ordained June at St. Paul's Church, Santa Monica. He accepted a call to Holy Cross Church, ifica. His father, Dr. William W. Klover, and Dr. C. V. Tambert conducted the ice.

nnett Resigns Pastorate r Pacific Seminary Post

ERKELEY, CALIF. he Rev. Rich- M. Bennett, or of St. Paul's rch, Monterey k, has resigned ccept a call to ome assistant to president of ific Lutheran inary here. He will serve as oving preacher" public relations resentative as he seeks to recruit men the ministry. His territory includes ska, Washington, Idaho, Oregon, Cali- nia, Nevada, Arizona and Hawaii. Pastor Bennett also will edit the publica- s and news releases of the seminary, and continue his editorial duties with the nthly *Pacific Southwest Lutheran.*

Richard M. Bennett

Washington Pastor Called To Field Service in Alaska

Pastor Gartner welcomed by the Chief of Army Chaplains, Maj. Gen. Frank Tobey, at Pentagon

WASHINGTON — The Lutheran Service Commission has appointed the Rev. Charles P. Gartner, pastor of Holy Comforter Church here, as field service pastor in Alaska.

The United Lutheran pastor will go to Anchorage in early August. He will minister to military personnel and their dependents in areas of Alaska where a Lutheran ministry is not provided by others.

Pastor Gartner served as an enlisted man during World War II, and as an Army chaplain during the Korean war. He is an Army reserve chaplain, and has served three United Lutheran congregations in Long Branch, N. J.; Davisville, Pa., and Washington, D. C.

A bachelor, Pastor Gartner has an adopted son, Hans-Bernard Gartner-Volkmann, an East German refugee. Hans-Bernard is now serving in the U.S. Navy.

FOURTEEN COUPLES HEAR ADVICE ON HOW TO HANDLE PROGRAMS AND PROBLEMS IN PARIS
The other half in the parsonage was not forgotten

Young Pastors and Their Wives Discuss Parish Work

By FRANK K. EFIRD

SALISBURY—Fourteen newly ordained pastors and their wives attended a synodical workshop at St. Paul's Church, Salisbury, June 22. Synod leaders in the fields of parish education, stewardship, evangelism, and home missions presented various facets of their work.

"I can hardly wait until I get home to try out some of these ideas," commented one of the pastors. Synodical leaders feel the workshop held annually for the past five years, helps young pastors advance their programs by at least six months.

THE SYNOD initiated a new practice for ordination this year. Immediately after the ordination service at St. James' Church, Concord (June 7), pastors and representatives of the home congregations of the ordinands came forward and placed red stole on the new pastors. The stoles were gift from their home congregations.

Mission Front Advances

PASTOR CARL KING is developing a mi sion in Charlotte's Crab Orchard section. survey is contemplated in the Derita sectio of the same city. Fields slated for surve this summer are at Gastonia, Burlingto Salisbury, and High Point.

Seminarian Boyce D. Whitener of Hick ory is conducting services for a Lutheran nucleus in Mocksville. A group of Luther ans in Elkin is interested in a survey fo mission possibilities. A mission develope will be sent to Greensboro the first of the year.

urch Workers Study Programs

VER FIFTY parish education leaders from southern synods attended the annual thern regional conference on parish edu- on at Lutheridge in May.

epresentatives from the ULCA Board Parish Education were: Dr. S. White ne, executive secretary; Dr. Theodore K. k, editorial staff; Dr. Allan O. Pfnister, ctor of research; and Sister Sophie nme, of the field work department.

outhern Parish Workers' Association met he same time and place and participated ome of the parish education meetings. me and Church Partnerships" was theme the association meeting. Miss Mary ney, Concord, was re-elected president he association.

astors and laymen have been attending ning sessions on stewardship under the ction of Dr. Ernest L. Misenheimer, Jr., stant to the synod president. During and August they will visit church coun- and congregational stewardship com- tees and lead them in a study of the vardship program of the synod and the CA and share ideas, plans, and materials.

nnapolis Church Dedicates Plant

BETHANY CHURCH, Kannapolis, dedicated educational building and rededicated a ovated nave June 28. Total cost of the lding program was $82,000. It was paid in two years.

Pastor Floyd Trexler gave credit to "the) tithers in our congregation who enabled to complete the program and clear the t so quickly."

A NUMBER of congregations in the Tar el State have a "Lutheridge Sunday." e members motor to the mountain as- bly and hold their regular Sunday morn- service in the chapel. A congregational nic usually follows the service.

pport for Colleges Improves

THE SIXTH annual report of the North rolina Foundation of Church-Related lleges shows that for the year ending ril 15, 1959, Lenoir Rhyne College was allocated $14,639. Twenty-seven independent liberal arts colleges belong to the foundation.

Income from business and industry for the foundation has been steadily increasing during its five-and-a-half-year history.

Auxiliaries Plan Meetings

MALCOLM L. MINNICK, JR., pastor of St. Mark's Church, Luray, Va., will be main speaker at the annual convention of the state Luther League at Lenoir Rhyne College, July 23-25. Pastor Minnick is a former president of the Luther League of America.

Five missionaries will be on the program of the United Lutheran Church Women's state convention scheduled Aug. 22-24 at Lenoir Rhyne College. They are: the Rev. and Mrs. George Moore, Liberia; the Rev. and Mrs. Harold Deal, Japan; and the Rev. George Dawkins, Japan.

United Lutheran Church Men are planning their annual convention at St. Paul's Church, Salisbury, Nov. 17.

Arkansas Lutheran Heads Area Council of Churches

JOE B. JONES

FORT SMITH, ARK. —Joe B. Jones of St. Luke's Church, Fort Smith, was elected president of Twin City Council of Churches last month. The two-year-old organization includes 12 churches in Fort Smith and West Fort Smith.

An airline dispatcher and station manager, Mr. Jones is known throughout the area for his nightly television weather program. He was received into the Lutheran church by baptism in 1951. He is vice president of his church council, and treasurer of the Boy Scout organization.

FOURTH PREACHING INSTITUTE SPONSORED BY BOARD OF HIGHER EDUCATION IN CANAD.
The faculty: Hoefler, Traver, Kuist, Mattson, Wickey, Houser, Lenski, Steimle, Mille

Preaching Institute Held at Waterloo Seminary

"Re-educate the Churchgoers," Pastors Are Told

WATERLOO—"Preaching is important business," Prof. Gerald E. Lenski told ULC pastors at Waterloo Seminary last month and the fact that 23 pastors from New York, New England, Michigan, Nova Scotia and the Canada Synod were there to hear him proved that they were convinced of it.

The pastors were attending the fourth annual preaching institute sponsored by the Board of Higher Education in Waterloo. Previously, the institute had been held at Gettysburg, Columbia, S. C., and Fremont, Neb. The faculty at Waterloo included Dr. Lenski, professor of Pacific Lutheran Seminary; Dr. Edmund Steimle, Philadelphia Seminary professor; Dr. Karl Mattson, president of Augustana Lutheran Seminary, Rock Island, Ill.; Prof. Howard Kuist of Princeton Seminary; Dr. Amos John Traver of Hamma Divinity School; President J. Ray Houser of Waterloo Seminary; Pastors Richard Hoefler of Southern Seminary and John Miller of Hamilton, Ont.; and Dr. Gould Wickey, executive secretary of the Board of Higher Education.

The pulpit "is not a platform for pl acting, histrionics, self-display or self- grandizement," Dr. Lenski said. It is " premely important" and "anything less th a man's best . . . becomes a disrespect kind of sacrilege."

"GOD IS NOT an abstraction," Dr. Stein known for his radio preaching on *"Art Living"* and the United Lutheran Series *The Protestant Hour,* told the pastors. estimated that 99 out of 100 people listen to a preacher using abstractions will make the mental gymnastics to fill the stract vacuum with action.

Most pastors, he said, take refuge throwing out abstract words and ideas cause they are unable to relate them to co temporary terms. "We know theology o so well as we can illustrate it in conte porary terms that members of our congreg tions are able to comprehend."

He urged the pastors to change their a stractions into concreteness by using we known biblical stories which lend ther

s to understanding contemporary prob-

blical illiteracy in the Protestant church creasing, Dr. Steimle said.

Expository preaching," he told the pas- "is the best way to combat biblical racy." However, he said the most com- trap in this type of preaching is in ting so vivid a picture of the past that congregation escapes the present.

A successful expository sermon," Dr. nle said, "will always relate to today ertinence and relevancy."

R. MATTSON urged his listeners to "avoid ng God in the role of a servant" in their ions. "When we ask God to save our ization, democracy, the American way life, then God becomes secondary to e things we are asking Him to save."

he greatest thing a preacher should e for, Dr. Mattson said, is to create in congregation an expectancy of not only ing the voice of the preacher but to n for the voice of the living God.

We must re-educate a whole generation hurch-goers," he stressed. "We must in- in them a new sense of expectancy that will speak to us."

ronto Church Wins Fight Build on Selected Site

By NORMAN BERNER

T. PHILIP'S CHURCH, Toronto, has won a ge's decision which will allow it to build he site it owns at the corner of Highway 27 and Burnhamthorpe Road.

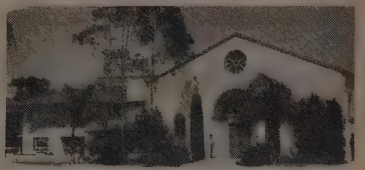
A building permit had been denied to the sion because of a proposed zoning change t would have put a roadway through the perty. A large construction company ed to regain the remainder of the prop- which it had sold to the church two rs ago.

Unless the judge's ruling is appealed, con- ction of the first unit will be started rtly according to Dr. C. R. Cronmiller, tor of the mission.

CHRIST THE KING

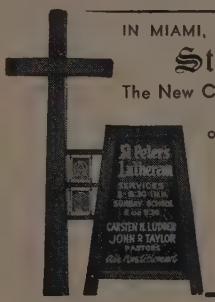
LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

THE FIRST ENGLISH LUTHERAN CHURCH



3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.
Sunday School
9:30 A.M.
Co-Pastors
Carsten H. Ludder
John R. Taylor
air conditioned



CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING
Affiliated with Upsala College
* * *
Apply Now for September 1959
Write to:
Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

ONTARIO . . .

RECENT GRADUATES of Waterloo Seminary have been installed in their parishes: Calvin Gilck at Sullivan-Williamsford, Adolph Kappes at Conestoga-St. Jacobs, Lloyd Wiseman at Philipsburg-Baden-St. Agatha, and Calvin Diegel at Geraldton.

THE REV. WILLIAM KURSCHINSKI has accepted the call of the Board of America Missions to develop a mission in St. Joh Newfoundland. He will leave Trini Church, Fort Erie, at the end of August.

A two-acre site next to a new high scho has been purchased in Belleville. Service are being conducted by the Rev. Alfre Kramer, Kingston. It is expected that th Board of American Missions will soon call man to survey and service the communit

More Churches Build

ST. TIMOTHY'S CHURCH, Pembroke, cele brated its second birthday by laying the co nerstone for its $100,000 first unit. Pasto of this growing mission is the Rev. Harol Gram.

TRANSFIGURATION CHURCH, Hamilton, wi hold a service of entering into its first un on July 19. Synod President A. G. Jacob and Pastor W. A. Mehlenbacher will con duct the service.

ST. JOHN'S CHURCH, Petawawa, dedicate its new parish hall on June 28. Synod Presi dent Jacobi and Conference President A. H Conrad were guest speakers. The Rev. Davi Metzger is pastor.

CONFERENCE President Wilfred Myra an Pastor S. J. Wittig officiated at the layin of the cornerstone for a parish hall for St Matthew's Church, Hanover. Estimated cos is $160,000.

Centennials Observed

ZION CHURCH, Stratford, celebrated it centennial on June 7. The Rev. William Nolting, a son of the congregation, was th speaker. Pastor is the Rev. Walter Ohrt.

Also celebrating its 100th anniversary wa St. James' Church, New Dundee, the Rev Helmut Saabas, pastor. The synod presiden and a number of former pastors took part in a series of services beginning on July 5.

HOWARD HERTER, Waterloo, was re-elected president of the Canada Synod ULCM, meeting in Pembroke, May 2-3. Howard Logan, New York, represented the church-wide organization.

The Rev. J. M. Zimmerman, Kitchener, was vesper preacher for the annual Lu-

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**

Charles B. Foelsch, Ph.D., President
Berkeley 8, California

Our student body is growing, but there is still room in the West for quality ministerial candidates. Christian college men of stalwart spirit and inquiring mind are invited to send for catalog and application form.

Write today for catalog and application form.

MARION COLLEGE

The Only Two-Year College FOR WOMEN

IN THE ULCA

COOPERATIVE PROGRAMS — SMALL CLASSES
LIBERAL ARTS, MUSIC — PERSONAL ATTENTION
HOME ECONOMICS — CHRISTIAN ATMOSPHERE
PRE-PROFESSIONAL — MODERATE RATE — SPORTS
BUSINESS — Write: JOHN H. FRAY, D.D., President
12th GRADE — Box K, Marion, Virginia

Travel to the HOLY LAND spending
CHRISTMAS IN BETHLEHEM · 1959
EASTER IN JERUSALEM · 1960

Join small groups touring the Holy Land and Middle East under Christian leadership with Harriet-Louise H. Patterson visiting Jordan, Israel, Lebanon, Syria, Egypt, Turkey, Greece and Italy. Christmas tour departs Dec. 11. Easter Spring tour departs April 1. Write for descriptive itinerary booklet giving all details.

MAUPINTOUR ASSOCIATES
Head Office
1236 Massachusetts — Lawrence, Kansas
Branch Offices in
New York - Washington - Tokyo

heran Rally at Lutheran Summer Camp, den Mills, on June 14. More than 1,100 ersons attended the ULCM-sponsored vent.

—CHANGES OF PASTORATE—

CANADA

CHWANTES, EBERHARD. To Sault Ste. Marie, Ont., mission developer.

—DECEASED—

MRS. PAUL W. H. FREDERICK, wife f Professor Emeritus Frederick of Central eminary, died June 20 at Fremont, Neb. he was 81.

Born in Washington, Pa., the former Gertrude Klieves married Dr. Frederick in 1898.

Dr. Frederick was professor of Biblical heology at Central Seminary from 1931 to 953.

Funeral services were conducted June 23 t Salem Church, Fremont, by Central States Synod President Alfred W. Young, Dr. Fredick D. Boldt, pastor of Salem Church, and Dr. E. B. Keisler.

Burial was at Memorial Cemetery, Fremont.

MRS. CAROLINE P. RICHARDS, nee Pfeiffer, 90, widow of the Rev. John W. Richards, died June 20 at the Mary J. Drexel Home, Bala-Cynwyd, Pa.

Mrs. Richards was a past president of the Women's Missionary Society of the Pennsylvania Ministerium and had served on the board of trustees of the Lutheran Home for Orphans and Aged at Germantown, Pa.

Her husband, who died in 1944, was pastor of St. Luke's Church, Philadelphia, and a lineal descendant of Henry Melchior Muhlenberg.

Surviving are a son, Matthias H., and a daughter, Mrs. Dorothea Davison.

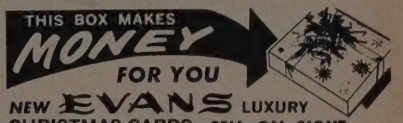
Funeral services were held at the Mary J. Drexel Home, June 24. Pennsylvania Ministerium President Charles M. Cooper, nephew of Mrs. Richards, and the Rev. Cletus A. Senft, officiated. Burial was at Augustus Church cemetery, Trappe, Pa.

POCONO CREST

Pocono Pines, Pa. (Lutherland). Controlled by Valparaiso University. Enjoy a wonderful vacation at this beautiful 2,000-Acre Resort. 3 Modern Hotels, Delicious Meals, Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Concerts. Lutheran Services. Rates: $50 to $85. Booklet "L", POCONO CREST, POCONO PINES, PA.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.
Albemarle, N. C.



NEW EVANS LUXURY CHRISTMAS CARDS *SELL ON SIGHT*
Handsome kit, beautiful cards, on approval. FREE, for you—32 sample cards—new gifts catalog · money making guide—fund raising plans. Write: NEW ENGLAND ART PUBLISHERS, N. Abington 36, Mass.

"8 MISTAKES PARENTS MAKE"
Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association. Dept. 1497 Pleasant Hill, Ohio.

FLORIDA'S BIGGEST LOT VALUE! No Money Down! $5 monthly. Full price only $133. Between Orlando and Ocala. High, dry, adjoining city, streets, electricity, phones, churches, schools, shopping. In heart of 3,000 lakes. World's best fishing! Write for FREE photos. Bradson Huysman, Box 467, Belleview, Florida.

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1959 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 94, Ferndale, Michigan.

IN CONCLUSION . . . . . .

I HAVE, according to my standards, never read an obscene book. Once, though, in my student days 35 years ago, I had to pay $10 for a book by James Joyce which no doubt had been smuggled in from Paris. At that time it was banned by American courts.

I made a lengthy study of this book in the graduate school of the University of Pennsylvania, and the professor wrote me that "you have gotten more good stuff out of *Ulysses* than I have ever seen mined by another critic." (That's the sort of praise you never forget if you get it when you're young.)

Eventually the U.S. Supreme Court removed the ban on *Ulysses* (it was in 1933, as I remember). Now you can buy it anywhere for about $3. I'm sure that book never undermined the morals of anybody, although it has some words you don't ordinarily see in print.

The U.S. postmaster general, Arthur Summerfield, now considers it his "duty" to bar from the mails a book by D. H. Lawrence, *Lady Chatterley's Lover,* which is another book I read long ago in a Paris edition. I don't consider this a first-class Lawrence novel, but I feel that anyone interested in Lawrence ought to read this book if he wants to.

THERE HAVE BEEN books and pictures and so forth around for centuries which offend the taste of some people and please others. This business of censorship, which appeals strongly to some church people, seems to me to do more harm than good.

It's true that some books and pictures arouse erotic desires of some individuals, which is natural and normal. They produce this effect by being a trifle more extreme than we're accustomed to. I suppose in the 1890s if a woman wore h skirts up to her knees she stopped traffi all along Main Street. Now a woman a supermarket in short shorts is just a other woman.

The nudists solve all their problems b not wearing anything and, as I hear th story, nothing happens. This is not the invention. People in very warm cour tries such as some parts of Africa hav been nudists for thousands of years with out knowing it.

It's only the unusual which has som shock effect. This quickly wears off. O course if you're not in favor of nature and don't want men to be attracted t women—and vice versa—then all women ought to go around dressed like nuns This, to my mind, is the real perversion It's a notable fact that the leaders in the battle for censorship are the Roman Cath olic clergy, who quite obviously don' know what they are talking about.

MAYBE THERE are books or magazines that ought to be banned. I've never seen any, and I've been around somewhat in various countries. The Germans have magazines for sale at any newsstand that would make Mr. Summerfield's hair stand on end, but it doesn't seem that German morals are worse than ours.

I don't like to see church people get enthusiastic about censorship, under the impression that it's something taught in the New Testament. The Christian faith takes for granted that most people have various instinctive urges and tries to help them convert these into beautiful and enduring relationships. That's how marriage, as Christians understand it today, came into existence. —ELSON RUFF

This man can tell you why so few can retire

This man's story is not unusual. He had a good, average income during most of his working years. But somehow he always came to the end of the month with no money left over.

Now, when he is forced to retire, there simply is not enough money to live decently. Yet some of his neighbors and friends, on similar incomes, put away enough to make their retirement years comfortable and happy.

You can make sure you have the money you need after retirement. It is not difficult. It is not expensive. The whole secret is setting up a plan.

Lutheran Brotherhood men are well trained in working out retirement plans that fit the individual's particular situation. And the time to make the decision is *now*—while you still have time to prepare your future income. Call your local Lutheran Brotherhood representative, or write to the home office in Minneapolis.

Free upon request—Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18" x 24"). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.

LUTHERAN BROTHERHOOD

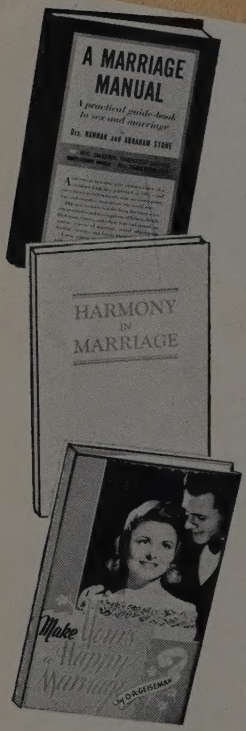
701 Second Ave. So. • Minneapolis 2, Minn.

Living benefits for Lutherans through life insurance

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif

books on marriage

Free



A Marriage Manual

By Drs. Hannah and Abraham Ste

Written in the form of an interview between a couple ab to be married and their physician, the book discusses i mate problems of sex and marriage of immediate conc to every couple. $3

Harmony In Marriage

By Leland Foster Wo

Plain facts about spiritual and physical happiness in t relationship—the basis of a harmonious Christian hor Paper binding, with marriage certificate.

$1.25 each; 12 or more, 90c ea

Make Yours a Happy Marriage

By Dr. O. A. Geisem

A blueprint for marital happiness. The spiritual, intell tual, cultural, social and physical aspects of married l are discussed. $1.

Before You Marry

By Sylvanus M. Duv

Reading this book will enable every young man or wom to identify the ingredients of love and of satisfying marri life, a long step toward attaining a happy marriage. $2

When You Marry

By Evelyn M. Duvall and Reuben H

The entire area of family life is covered by this book. T volume begins with childhood, and works outward to understanding of all social relationships. $4.

add 15c to all prices on mail ord

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison St.
Chicago 2, Ill.

31 E. North Ave.
Baltimore 2, Md.

17 Park Place
New York 7, N. Y.

610 Wood St.
Pittsburgh 22, Pa.

115 S. 13th St.
Philadelphia 7, Pa.

219 W. Sixth St.
Austin 61, Texas

1233 Hampton St.
Columbia 1, S. C.

3103 W. Sixth St.
Los Angeles 5, Calif.

805 Locust St.
Des Moines 9, Iowa

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada